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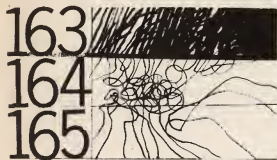


Exploring the Universe

By Dr. Franklin S. Harris Jr.

TEMPERATURE AND GROWTH

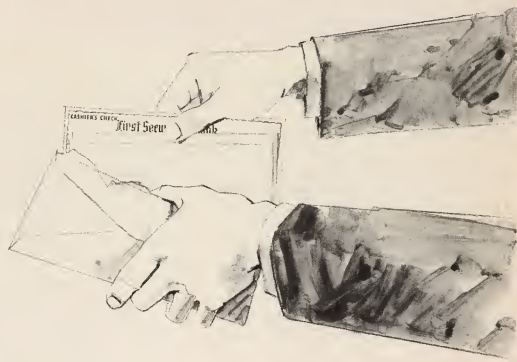
Microorganisms from the hot springs of Yellowstone National Park have been collected and tested for the maximum temperature at which growth could take place. Dr. Ellis S. Kempner of the National Institute of Arthritis and Metabolic Diseases, using a technique based on the ability to utilize radioactive phosphorus, found no growth above 163° F.



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Eventual conversion to the metric system of units now seems certain in the United States since the British have begun the change to take place in the next ten years. In Britain press and industry reactions indicate that the change there is both desirable and inevitable. The conversion from the inch-pound system to the meter would place the United States on common basis with the rest of the world, with India, China, Japan, USSR, and other countries already changed or in the process. Though generally used in some branches of industry as well as universally in science, conversion costs of machine tools and other parts of the economy affected will probably be made soon by the Department of Commerce. Since 1866 the metric system has been legal in the United States by Congressional authorization.

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Contents for March 1966

Volume 69, Number 3

Church Features

The Editor's Page: Short Sermons from the Pen of President David O. McKay, <i>President David O. McKay</i>	174
Your Question: Temporal and Spiritual Law, <i>President Joseph Fielding Smith</i> 176	
The Church Moves On, 172; Melchizedek Priesthood: Fathers, Sons, and Their Priesthood, 220; Presiding Bishopric's Page, 222.	

Special Features

Preston Nibley Passes Away, <i>Albert L. Zobell, Jr.</i>	166
The Chinese Book of Mormon	170
Tragedy or Destiny, <i>Spencer W. Kimball</i>	178
Achievement and Eternal Progression, <i>John H. Gardner</i>	181
Spirit Memories, <i>President Joseph F. Smith</i>	182
Home Happiness	184
Making Conflicts Work for Us, <i>J. Joel Moss</i>	186
Genealogy: Priesthood Genealogy Program for 1966	190
Since Cumorah: The Bible, the Scrolls, and the Book of Mormon: A Problem of Three Bibles (continued), <i>Hugh Nibley</i>	196
Teaching: Teachers and the Perishable Product, <i>Neil J. Flinders</i>	198
The San Blas People and the Church, <i>Leslie O. Brewer</i>	200
The Goodness of People, <i>Annie Von Tungen</i>	202
Coal Is Hardened Sunlight, <i>B. Coursin Black</i>	204
"The House of Judah Shall Walk with the House of Israel," <i>Carol Lynn Wright</i>	206
Three Little Words, <i>Shirley Dever</i>	208
The Spoken Word from Temple Square, <i>Richard L. Evans</i>	211, 228, 232

Exploring the Universe, *Franklin S. Harris, Jr.*, 161; These Times: Understanding Current
Issues: Some Contributions from Past American Experience, *G. Homer Durham*, 164; Letters
and Reports, 169.

The Era of Youth	241
The Last Word	256

Family and Home Features

Today's Family, <i>Florence B. Pinnock, Editor</i>	
Marching Along	224
Home, Sweet Home	227

Stories, Poetry

Sing No Sad Songs, <i>Roberta Fleming Roesch</i>	192
Poetry	180, 210, 212, 229, 231, 234, 239, 240

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174, 181, 182, 192, 200, 208—
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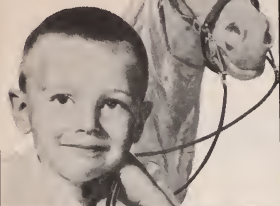
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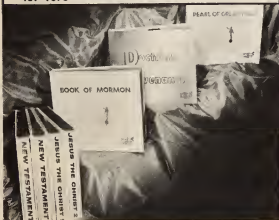
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Understanding Current Issues: Some Contributions from Past American Experience

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● In October 1635 Roger Williams, protégé of Sir Edward Coke and a graduate of Pembroke College, Cambridge University, a teacher of the Pilgrim Church in both Salem and Plymouth, Massachusetts, was tried before the General Court of Massachusetts for maintaining that civil authority had no jurisdiction over man's conscience. For spreading such "new and dangerous opinions," Williams was convicted, sentenced, and banished from the colony. In January 1636 he left Salem, escaping arrest, and founded Providence, Rhode Island. Within a few years he could write: "We have not felt the new chains of the Presbyterian tyrants, nor in this colony have we been consumed with the over-zealous fire of the (so-called) godly Christian magistrates."

What happens to the claims of liberty, unity, security, control in a highly organized, interdependent, industrial society wanting maximum freedom but surrounded by aggressive, militant, crowded societies?

American political experience from the time of Roger Williams to the present is an exercise in such problems. The result has been a rather tough and durable "constitutionalism."

How much freedom for the individual can there be, compared to the necessity for controlling and directing him? Consider traffic, drivers' licenses, selective service, admission to and graduation from college. What about groups? Can a single will, either an individual's or a like-minded group's, be permitted to dominate the government? Shall American society be open for immigration, out-migration? freedom of movement within, choice of residence, occupation, schooling, family ties? To what extent and to whom shall these avenues be closed? To what extent shall authority be exercised by central as distinguished from local officers?

Through the issue of freedom versus control runs the question of national psychology, of public faith and confidence in our institutions, in our ability to meet problems, as contrasted with the fear and the insecurities that characterize human society.

The basic principles of our constitutionalism were imported in the seventeenth century, severely tested and hammered out in the American wilderness. The surviving elements were placed in the Constitution of 1787. Our people have had suffi-

cient faith and public spirit thereafter to breathe continuous new life into this instrument.

The recent trend, however, which must be seriously considered, is the return of the psychology of insecurity and fear which characterized the dark American wilderness. Foreign menaces, the French, the Spanish, as well as the Indians, were felt keenly in the seventeenth and eighteenth centuries. The recent return of insecurity and fear as a significant part of our national psychology, based on foreign menaces, is largely a consequence of the success of the Red Chinese in the Korean War. The growth of international communism as a new political force became suddenly apparent. When the Soviet Union was weak in the 1920's and the 1930's, the American people were prone to apply Roger Williams' notion of liberty of conscience to communists, as well as to Baptists, Mormons, Quakers, Jews, and Roman Catholics. With the ending of World War II and the emergence of the Soviet Union, and later the Red Chinese, as great world powers, the feeling changed from bland, good-natured tolerance to one of concern. Then came dismay.

In this context it may be useful to review aspects of the colonial heritage. In recent decades the ideas of the colonial period, although exuberant in the new-found freedom and challenge of a new world, were interpreted to be too confined and restrained. Perhaps we overlooked the everyday threat of famine, invasion, storm, cold, foreign attack and Indian raids on their thinking. Those who, in the 1920's and 30's, found the writings of John Cotton, John Winthrop, and others archaic, narrow, and crabbed may find in them today some basic notions of realism. Hobbes' notion of life being "nasty, brutish and short" may have more meaning this year than to a previous generation.

Let us look briefly, then, at a thin slice of ideas from our colonial heritage.

1. First, note John Cotton (1585-1652) and his *Letter to Lord Say and Sele* in the year 1636. In an earlier exchange the Puritan brethren of Boston had attempted to make clear their justification of church membership as a condition

(Continued on page 239)

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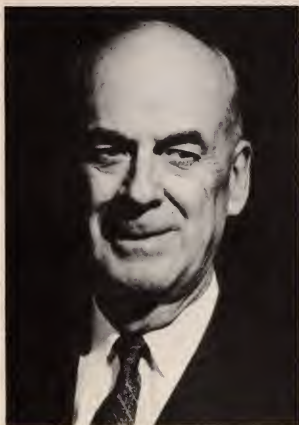
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Preston Nibley, Noted Church Writer, Passes Away

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR



● Preston Nibley, 81 years of age, author, compiler, lecturer, missionary, mission president, aide in the auxiliaries of the Church, and former assistant church historian, passed away in a Salt Lake City hospital January 2, 1966, of a heart ailment.

He was born at Logan, Utah, May 26, 1884, the son of Charles W. and Ellen Ricks Nibley. His father was later called to be Presiding Bishop of the Church by President Joseph F. Smith and as Second Counselor in the First Presidency by President Heber J. Grant.

He served a mission in Germany, 1903-1905, serving part of the time as president of the Berlin Conference (District). Upon returning he studied at the University of Chicago.

He married Ann Parkinson, September 18, 1908, in the Logan Temple. Three daughters and a son blessed their marriage.

Writing became his life's endeavor, and he was a staff member of newspapers in Logan and Salt Lake City.

During 1909 (the centennial year of Abraham Lincoln's birth) *The Improvement Era* published "Lincoln and the Latter-day Saints" by Preston Nibley. Thus began a strong and welcome by-line that was to be a part of this magazine for more than a half century. His last article for the *Era*, "Early Guides on Temple Square," appeared in March 1963. He was equally generous with his time and talents to the other publications of the Church.

He was active in the auxiliaries of the Church first in Logan and then Salt Lake City, beginning in 1911. The records in the general YMMIA offices indicate that Preston Nibley attended his first meeting as a member of that general board on February 27, 1919 and served until being released March 13, 1929.

Called as president of the Northwestern States Mission, he served from January 1937 to October 1940. One of the highlights of his life, he humbly recalled, was that he, as mission president, in June 1938 organized the first mission branches in Alaska. Missionary effort was attempted in Alaska as early as 1907, and again in 1913 and 1928; but with the organization of the Anchorage and Fairbanks branches, consistent missionary work moved forward. Today several stakes and missions (including Alaska Stake) comprise the Northwestern States Mission as he knew and directed it.

Writing was his field. A generation of the Church grew to maturity watching his historical writings appear serially in the "Church Section" of the *Deseret News*. Many of his books first were introduced to the readers that way. His printed words were vivid; Elder Nibley had access to the accounts of the pioneers and the churchmen who had lived those experiences, and he permitted them to tell their story.

Some of the books he wrote, others he compiled, and others he edited and annotated. The important titles are:

Brigham Young: The Man and His Work, Brigham Young: The Man and Leader, Exodus to Greatness, Faith Promoting Stories, Inspirational Talks for Youth, Joseph Smith the Prophet, LDS Stories of Faith and Courage, Missionary Experiences, Pioneer Stories, President David O. McKay, Sharing the Gospel with Others: Excerpts from the sermons of President [George Albert] Smith, Stakwarts of Mormonism, Three Mormon Classics, The Presidents of the Church, The Witnesses of the Book of Mormon, History of Joseph Smith by His Mother, Lucy Mack Smith.

He joined the church historian's staff in February 1946. At the general conference, April 1957, he was sustained as an assistant church historian. Here he functioned until poor health forced his retirement, October 31, 1963. At the time of his death he was a member of the historic sites committee of the Church.

A number of the General Authorities were in attendance at the funeral services January 5. Speakers included Elder LeGrand Richards of the Council of the Twelve and Elder Alma Sonne, assistant to the Twelve. A message was read there from President David O. McKay.

The Improvement Era extends to the family of Elder Nibley the sympathy befitting these sacred hours. Thank you for sharing his life with us. He indeed made our lives richer.



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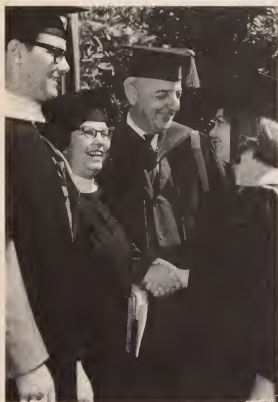
DEGREES COME BY FISTFUL FOR LDS FAMILY

Education is prime industry in the Russell C. Bacon family of Springfield, Oregon, where three of the family members received masters degrees at the 1965 summer commencement of the University of Oregon in nearby Eugene. Mrs. Bacon and son Roger both received the advanced degrees in English and daughter Rita in speech correction.

Daughter Bette was attending the University of Oregon also during the last school year, so everyone in the family was on campus except Mr. Bacon. He is an active scout in the Springfield Ward, Willamette Stake, and received one of four citations for distinguished leadership in scouting given by the Church.

This year Mrs. Bacon is taking leave of absence from her position as English teacher at Thurston High School in Springfield, Roger is teaching at Southern Oregon College in Ashland, and Rita is a speech correctionist in the Springfield school system. Bette has transferred to BYU, where she is a junior.

University of Oregon President Arthur Fleming congratulates the Russell C. Bacon family, who received three masters degrees at the same graduation. Left to right, Roger Bacon, Mrs. Bacon, Pres. Fleming, and Rita Bacon.



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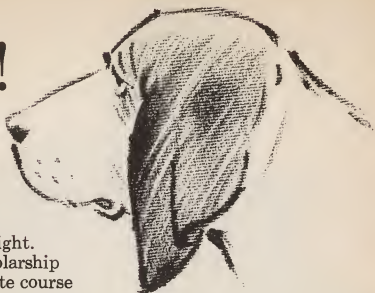
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Book of Mormon Printed in Chinese

● Chinese-speaking members, investigators, and friends of the Church now have the Book of Mormon printed in the Chinese language.

This important labor, completed last December, is the result of several years' work and marks the twenty-second language in which the Book of Mormon has been printed. The book will also be printed in Korean later this year.

The major work of translation into Chinese was done in Taiwan by two men especially called to that assignment. During the presidency of Jay A. Quealy, Jr., Elder Gordon B. Hinckley of the Council of the Twelve set apart Elder Larry K. Browning, a former missionary in Hong Kong who had returned to Taiwan under an educational grant from the University of California, and President Hu Wei-I, counselor to the mission president in Taiwan, who had been born and educated on the China mainland.

The first edition of 5,000 copies was printed in Hong Kong.

The printing of the Book of Mormon in Chinese is of more than special interest to President David O. McKay. In the copy given to the President January 9, 1966, Elder Hinckley wrote:

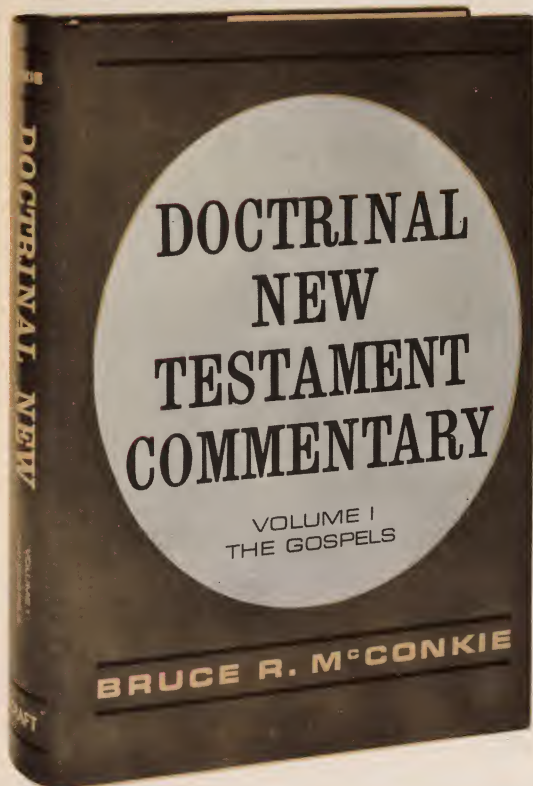
"This copy of the first edition of the Book of Mormon in Chinese was presented to David O. McKay, who 45 years ago, on January 9, 1921, accompanied by Elder Hugh J. Cannon, in the 'Forbidden City' of Peking dedicated and consecrated and set apart 'the Chinese realm for the preaching of the Gospel of Jesus Christ as restored in this dispensation through the Prophet Joseph Smith.'

"The Book of Mormon is now available in the language which is the mother tongue of more people than any other on earth. May it go forth among them as a witness of the Son of God, the Savior of the world."

In responding, President McKay noted: "This is a great event in the history of the Chinese people."



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The Church Moves On

JANUARY 1966

6 College of Southern Utah Stake, the 413th now functioning, was organized at Cedar City, Utah, by Elder Richard L. Evans of the Council of the Twelve and President Paul H. Dunn of the First Council of the Seventy. Elder Robert B. White was sustained as president with Elders Joseph C. Felix and Wallace D. Sjoblom as his counselors. The first collegiate stake was organized at Brigham Young University on January 8, 1956. On-campus stakes now function at universities and colleges in Utah and Idaho.

12 Philip C. Reynolds, 77, passed away in a Salt Lake City hospital. An engineer by profession, he spent the last fifteen years returning to print many of the publications authored by his father, President George Reynolds of the First Council of the Seventy. Titles included: *Concordance of the Book of Mormon, The Story of the Book of Mormon, Dictionary of the Book of Mormon, Myth of the Manuscript Found, "The Book of Mormon Chronological Table,"* and *"The Book of Mormon Geography Map."* During this period he also put the manuscript of the seven-volume *Commentary of the Book of Mormon* and the *Commentary on the Pearl of Great Price*, coauthored by his father-in-law Janne M. Sjodahl and his father, into print. Funeral services were held January 15.

15 The appointment of Elder Stephen R. Covey, former president of the Irish Mission, and Elder Howard B. Anderson, former president of the California Mission, to the priesthood missionary committee of the Church was announced.

Six newly appointed chaplains, representing the Church in the armed forces of the United States, have completed their training. They are Capt. Norman K. Bryner, Ft. Lewis, Washington, and Lt. Claude D. Newby, Ft. Ord, California, of the Army; Lt. Crozier K. Fitzgerald, Chanute Air Force Base, Illinois, and Lt. Robert R. Corder, Eglin Air Force Base, Florida, of the Air Force; Lt. (j. g.) Thomas R. Pocock, attached to the training center at San Diego, of the Navy; another Navy chaplain, Lt. (j. g.) Richard S. Wood, has been attached to the Third Marine Division in Viet Nam. This brings the total LDS chaplains to twelve now serving.

26 The First Presidency urged support of the American Heart Association Heart Fund drive in February. Similar statments are often made during the year as other drives open.

30 Elder John A. Taylor was sustained as president of Cincinnati (Ohio) Stake with Elders Gerald L. Scott and Henry E. Heilesen as counselors. President Taylor succeeds President T. Blair Evans, with whom he served as first counselor. Elder Herbert B. Spencer was released as second counselor.

Elder Heber J. Badger was sustained as president of North Seattle (Washington) Stake, succeeding President Byron G. Fagg. Elders Brent I. Nash and Blaine D. (Continued on page 235)

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Short Sermons from the Pen

Self-control is not achieved without effort.

•

Today, as always, we need men and women who have the courage to think right, to speak right, and to do right!

•

Thoughts are the seeds of acts, and precede them. Mere compliance with the word of the Lord without a corresponding inward desire will avail but little.

•

Youth are entitled to happiness, and we are untrue to youth if we deprive them of it. But let us ever keep in mind that there is a distinction between happiness and mere pleasing sensation or pleasure.

•

Virtue, uprightness, faithfulness, holiness, and keeping the commandments of God lead to a happy life; those who follow that path are not long-faced and sanctimonious, depriving themselves of the joys of existence.

•

Courtship is a wonderful period. It should be a sacred one. That is the time in which you choose your mate. Your success in life depends upon that choice. Choose prayerfully the one who inspires you to your best.

•

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected, because he sought to destroy the agency of man which God had given him. When a man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man a transgressor. It is the function of the state to curtail the violator and to protect the violated.

•

There are things in the world which we may and should despise, but we can condemn the evil without hating the man. We should develop an aversion for the things which we ourselves can and should resist and for the things which Christ hated.

of President David McKay

Man needs a rededication to the principles of unselfishness. No peace or freedom can come to this world so long as men live only for themselves.

●

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in a nation and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity, and envy.

●

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children not only a pure unshackled birth, but also a training in faith and uprightness. They are to be taught “. . . to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old. . . .” To those who neglect this in precept and example, “. . . the sin be upon the heads of the parents.” (D&C 68:25.)

●

The only thing which places man above the beast of the field is his possession of spiritual gifts. Man's early existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

●

To have the approval of your conscience when you are alone with your thoughts is like being in the company of true and loving friends. To merit your own self-respect gives strength of character. Conscience is the link that binds your soul to the Spirit of God.

●

To every sincere follower of Christ, religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong, and obligation to duty. Pure religion gives one power to rise above the selfish, sensual, sordid life.

●

The Church of Jesus Christ of Latter-day Saints, accepting Christ as the revelation of God to man, believes that Jesus in his life and teachings reveals a standard of personal living and of social relationships, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but bring happiness and peace to mankind.

*"For all old things shall pass away,
all the fulness thereof, both men and*

YOUR QUES- TION

ANSWERED BY
PRESIDENT
JOSEPH
FIELDING
SMITH
OF THE FIRST
PRESIDENCY

QUESTION: "A friend passed me a copy of the November Improvement Era, and I was intrigued with Joseph Fielding Smith's explanation of temporal and spiritual law. He stated that 'all that we have to go through in mortality is part of the divine plan.' Are we to understand from this statement that God is responsible for all the evil and suffering in the world? that it was the plan of the Lord to allow such mass killings as Alexander, Napoleon, and Hitler perpetrated? moreover, that God created all the microbes, bacilli, and viruses that cause so much suffering to the human race as necessary for a period of schooling, all of which is essential to our eternal progression and exaltation?"

"Any person who has read Albert Schweitzer's On the Edge of the Primeval Forest and learned the horrible physical suffering he witnessed in his hospital would surely be obliged to admit that, if this suffering was part of the divine plan, then God must be a sadistic monster, and not a loving God."

Temporal and Spiritual Law

ANSWER: After reading this letter I was impressed by the poem written by Thomas Bracken, entitled "Not Understood." The first stanza is as follows:

"Not understood. We move along asunder;
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life. And then we fall asleep—
Not understood."

It is an indisputable fact that human beings do not come into this mortal world merely to partake of that which is pleasant, joyful, and free from pain and suffering. Mortality is part of our eternal schooling. We came here to gain experience that could not be

and all things shall become new, even the heaven and the earth, and beasts, the fowls of the air, and the fishes of the sea.” D&C 29:24

obtained in any other way, experience that is essential to increase our knowledge and understanding and to fit us in the eternal world to come and to prepare us to become sons and daughters of our Eternal Father. Therefore we are subject to all of the vicissitudes that pertain to mortality. No mortal life would be complete if there had been no disappointments, no pain or physical discomfort, nor suffering. All of these experiences form part of our eternal schooling. Should any human individual come into this mortal world and never partake of some trial, some sorrow, disappointment, or physical pain, he would have lost some of the most essential lessons and experiences that should have been received to balance out his mortal education and fit him for the eternal life where he, through the blessings of the gospel and obedience to divine will, is destined to become a son of God and to rule and reign over an eternal kingdom.

It is true that the majority of human creatures never learn in mortality what the real purpose is for their being in this mortal world. The simple truth is that it is an essential part of the divine plan. Mortality is one grade in our eternal progression that is definitely essential in order that man may, through obedience to the divine will, become exalted as a son of God, possessing all the authority, power, and wisdom.

We read in the Bible the following:

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne.

“He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:20-22.)

Members of the Church should pay more attention to the words of our Redeemer, especially in relation to his suffering which was voluntarily received that we—all who are willing to follow him and keep his commandments—might not suffer. He paid the price for our eternal redemption, and all that he has asked

of us is that we keep his commandments.

No matter how wicked a man may become, he is assured the resurrection from the dead, for the Redeemer paid the price even for the wicked that they might receive the resurrection and live again. The resurrection is just as universal as was the fall. It is written in the words of our Savior:

“For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

“But if they would not repent they must suffer even as I;

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (D&C 19:16-19.)

Every mortal soul should be exceedingly grateful to the Redeemer of this world for the manifestation of his great love for each of us which is made manifest in his extreme suffering, which brings to us the resurrection of the dead—not only the resurrection of mankind, but of the earth itself and every creature that has dwelt or will dwell upon it in this mortal state. It has been revealed by his own words to the Prophet Joseph Smith as follows:

“And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

“And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

“For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

“And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.” (D&C 29:22-25.)

There have been many tragedies of late, and since so many people seem to blame every so-called tragedy upon the Lord, and are frustrated at what seems to be a calamity, may I present a

few thoughts which I hope may ease tensions, stimulate sane thinking, and answer at least *partially* some of the questions so often asked, and so seldom answered.

The daily paper screamed the headlines: "PLANE CRASH KILLS 117. NO SURVIVORS OF MOUNTAIN TRAGEDY," and thousands of voices joined in a chorus: "Why did the Lord let this terrible thing happen?"

Two automobiles crashed when one went through a red light, and six young people were killed. "Why would God not prevent this?"

Why should a young mother die? Why should her eight children be left motherless? Why did not the Lord heal her of her malady?

A young man died in the mission field, and people critically questioned: "Why did not the Lord protect this youth while he was doing proselyting work?"

TRAGEDY

I wish I could answer these questions fully. Sometime we'll understand and be reconciled.

The following conclusions are my own, and I take full responsibility for them.

May I ask some questions?

Was it the Lord who directed the plane into the mountain to snuff out the lives of its occupants, or were there mechanical faults or human errors?

OR

Was our Father in heaven responsible for the collision of the cars which took six people into eternity, or was it the error of the driver who ignored safety rules?

Did God take the life of the young mother or prompt the child to toddle into the canal or guide the other child into the path of the oncoming car?

DESTINY

Did the Lord cause the man to die, or was the death of the missionary untimely? Would it have been better to have occurred years earlier or later? Answer, if you can.

Now a final question. Could the Lord have prevented these tragedies? The answer is yes. The Lord is omnipotent, with all power to control our lives, save us pain, prevent all

BY ELDER SPENCER W. KIMBALL
OF THE COUNCIL OF THE TWELVE

accidents, drive all planes and cars, feed us, protect us, save us from labor, effort, sickness, even from death. But is that what you want?

Would you shield your children from effort, from disappointments, temptations, sorrows, suffering?

The basic gospel law is free agency. To force us to be careful or righteous would be to nullify that fundamental law, and growth would be impossible.

Should we be protected always from hardship, pain, suffering, sacrifice, or labor? Should the Lord protect the righteous? Should he immediately punish the wicked? If growth comes from fun and ease and aimless irresponsibility, then why should we ever exert ourselves to work or learn or overcome? If success is measured by the years we live, then early death is failure and tragedy. If earth life is the ultimate, how can we justify death ever, even in old age? If we look at mortality as a complete existence, then pain, sorrow, failure, and short life could be a calamity. But if we look upon the whole life as an eternal thing stretching as far into the premortal past and into the eternal post-death future, then all happiness may be in proper perspective and may fall into proper place.

Is there not wisdom in his giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not permitted temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified?

In the beginning the Creator explained to Moses:

"... Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him. . . ." (Moses 4:3.)

"And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

"And it is given unto them to know good from evil; wherefore they are agents unto themselves. . . ." (Moses 6:55-56.)

Apparently the Lord did not consider death always a curse or tragedy, for he said:

"... blessed are the dead that die in the Lord. . . ." (D&C 63:49.)

Life goes on and free agency continues, and death, which seems such a calamity, could be a blessing in disguise.



Melvin J. Ballard wrote:

"I lost a son six years of age and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord." (*The Three Degrees of Glory*, p. 34.)

If we say that early death is a calamity, disaster, or a tragedy, would it not be saying that mortality is preferable to earlier entrance into the spirit world and to eventual salvation and exaltation? If mortality be the perfect state, then death would be a frustration, but the gospel teaches us there is no tragedy in death, but *only* in sin.

We know so little. Our judgment is so limited. We judge the Lord often with less wisdom than does our youngest child weigh our decisions.

I spoke at the funeral service of a young student who died during World War II. There had been hundreds of thousands of young men rushed prematurely into eternity through the ravages of war, and I made the statement that I believed this righteous youth had been called to the spirit world to preach the gospel to these deprived souls.

In the "Vision of the Redemption of the Dead" by President Joseph F. Smith, he saw this very thing. He sat studying the scriptures on October 3, 1918, particularly the statements in Peter's epistle regarding the antediluvians. He writes:

"As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead. . . .

"While this vast multitude [of the righteous] waited and conversed, rejoicing in the hour of their deliverance . . . , the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them . . . the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. . . .

"And as I wondered . . . I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth . . . ; but behold, from among the righteous he organized his forces . . . and commissioned them to go forth and carry the light of the gospel. . . .

" . . . Our Redeemer spent his time . . . in the world

of spirits, instructing and preparing the faithful spirits . . . who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression. . . .

"Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, . . . Eve, with many of her faithful daughters . . . Abel, the first martyr, . . . Seth . . . Noah, . . . Shem, the great High Priest; Abraham, . . . Isaac, Jacob, and Moses, . . . Ezekiel . . .

"All these and many more, even the prophets who dwelt among the Nephites . . .

"The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, . . . and other choice spirits . . . in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. . . .

"I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption. . . ." (Joseph F. Smith, *Gospel Doctrine*, pp. 472-476.)

Death, then, may be the opening of the door to opportunity. Some questions then are answered by this vision.

I would be happier to have my sons effective missionaries than to have them honored in high secular places, to be bishops in God's kingdom than kings on earthly thrones. For there is no greater work in which to be engaged, and the proselyting work does not end with death, but carries over into the life beyond.

Now, we find many people critical when a righteous person is killed, a young (Continued on page 210)

AS THOUGH

I HAD

BEEN

BLIND

BY CHRISTIE
LUND COLES



*The pandemonium of grace and color
Flashed suddenly upon my eye, as though
I had been blind, and-for the first time saw
The fields, the flowers, the long row*

*Of apple orchards pearly blossoming
In waxen white and in palest pink;
The golden, delicate fuzz of bees;
The water, moving like a silver link*

*Between the brown land and the soft, gray hill;
The trees, becoming green, almost visibly
Growing; the valleys taking on a softer hue;
The emerald grasses moving quietly.*

*The world was of such munificence,
My being ached with rapture kin to pain.
It seemed this moment that I had been blind,
As though, indeed, I would be blind again.*

Achievement & Eternal Progression

BY JOHN H. GARDNER

● Perhaps nothing is more characteristic of the restored Church than the natural and appealing concept of the eternal progression of the individual human soul. Taken together with its implications, it is one of the most significant ideas to enter the mind and heart of man. The student can find much to excite his imagination in an exploration, for example, of the political or sociological implications of the doctrine. We shall here note certain of its theological implications.

Joseph Smith, in his funeral sermon for King Follett, an elder killed while working on the Nauvoo Temple, made the famous statements indicating that man's destiny could be as our Father in heaven. Much as these statements have been doubted and ridiculed, if examined in the light of our experience together with the doctrine of eternal progression, Joseph Smith's conclusions are inescapable. Although we tend to think of our own progression as linear, that is, as simply proportional to the time we spend, we actually find it to be exponential: We learn in proportion to what we already know; we progress in proportion to how far we have already progressed. That the Savior was aware of this is attested to by the parable of the talents, in which the kingdom of heaven is compared to the lord who expected his servants to show increase in proportion to the talents given them, not in proportion to the time spent.

The difference between these two laws of growth is nicely illustrated in finance as the difference between simple interest and compound interest. If, at your birth, your parents had put aside for you \$100 at 6 percent simple interest, then at your age 70 this would have grown to \$520. Had the same investment been at compound interest at the same interest rate, at your age 70 the \$100 would have grown to \$5,913,

over ten times the amount from the linear growth rate. Suppose now that you had lived to the age of Methuselah, or about 1,000 years. Your amount at simple interest would be \$6,100. At compound interest after the same period, you would have approximately \$2,000,000,000,000,000,000,000,000,000, a twenty million-billion-billionfold increase!

The concept of eternal progression permits us to translate these calculations in terms of human progress as did the Savior in the parable of the talents. Growth is the common element—in the one case, growth of a certain capital investment; in the other, growth of the human understanding and spirituality. Although the latter is complex with no clearly defined unit of measurement, it is a quantitative concept and as such is susceptible to mathematical analysis. Man is the child of God, differing from him only quantitatively. In the eyes of man, would not a twenty million-billion-billionfold increase in one's present spiritual stature be akin to Godhood? Man's capacity for growth is truly a Godlike quality. The only requirement is that one continue growing in those characteristics that are of significance beyond the grave. One should never cease in his struggle for understanding and spiritual growth.

An interesting corollary to this idea is that one need not double the time spent in his studies to double the understanding he gains. As the student gains understanding of a subject, his rate of gaining understanding increases.

Many of us waste much time and energy in pursuits which are of little or no spiritual value. The simple mathematical exercise above shows how vain and foolish we are to fail to take advantage of our opportunities for spiritual growth which transcends the grave and can bring us to godly stature.

Spirit Memories *Reprinted from*

We yield our editorial columns to the following extract from a letter written by President Joseph F. Smith to Elder Orson F. Whitney, now in England on a mission. It contains some of the choicest thoughts, beautifully expressed, on a subject of very great interest to the Saints. We have often heard, in the public speaking of President Smith, allusions made to the belief that associations of the spirit world may be and are continued in this, but the few sentences of this letter express that belief more clearly than anything which we have ever before seen published. It is not to be wondered at that they should have excited the poetic fire in the breast of Brother Whitney, whose talent, at all times unexcelled by any of our local poets, never shone to better advantage than in the accompanying lines:

●“I heartily endorse your sentiments respecting congeniality of spirits. Our knowledge of persons and things before we came here, combined with the divinity awakened within our souls through obedience to the Gospel, powerfully affects, in my opinion, all our likes and dislikes, and guides our preferences in the course of this life, provided we give careful heed to the admonitions of the Spirit.

“All those salient truths which come home so forcibly to the head and heart seem but the awakening of the memories of the spirit. Can we know anything here that we did not know before we came? Are not the means of knowledge in the first estate equal to those of this? I think that the spirit, before and after this probation, possesses greater facilities, aye, manifold greater, for the acquisition of knowledge, than while manacled and shut up in the prison-house of mortality.

“Had we not known before we came the necessity of our coming, the importance of obtaining tabernacles, the glory to be achieved in posterity, the grand

object to be attained by being tried and tested—weighed in the balance, in the exercise of the divine attributes, godlike powers and free agency with which we are endowed; whereby, after descending below all things, Christ-like, we might ascend above all things, and become like our Father, Mother, and Elder Brother, Almighty and Eternal!—we never would have come; that is, if we could have stayed away.

“I believe that our Savior is the everliving example to all flesh in all these things. He no doubt possessed a foreknowledge of all the vicissitudes through which He would have to pass in the mortal tabernacle, when the foundations of this earth were laid, ‘when the morning stars sang together and all the sons of God shouted for joy.’ When He conversed with the brother of Jared, on the Mount, in His spiritual body, He understood His mission, and knew the work He had to do, as thoroughly as when He ascended from the Mount of Olives before the wondering gaze of the Jewish disciples, with His resurrected, glorious and immortal body.

“And yet, to accomplish the ultimatum of His previous existence, and consummate the grand and glorious object of His being, and the salvation of His infinite brotherhood, He had to come and take upon Him flesh. He is our example. The works He did, we are commanded to do. We are enjoined to follow Him, as he followed His Head; that where He is, we may be also; and being with Him, may be like Him. If Christ knew beforehand, so did we. But in coming here, we forgot all, that our agency might be free indeed, to choose good or evil, that we might merit the reward of our own choice and conduct. But by the power of the Spirit, in the redemption of Christ, through obedience, we often catch a spark from the awakened memories of the immortal soul, which lights up our whole being as with the glory of our former home.”

The Contributor, December 1852

WHAT IS LIFE?

RESPECTFULLY DEDICATED TO PRESIDENT JOSEPH F. SMITH BY O. F. WHITNEY

*There are, who deem life's lingering durance
Designed for freedom and delight;
Its clanking fetters claim for music,
Its darkness worship as 'twere light.*

*Nor mindful still of loftier purpose,
Vain Pleasure's winged flight pursue;
Their dream: "To-day! there comes no morrow!"
That tinkling lie with sound so true!*

*Was such the charm, whose soft alluring
Drew spirits bright from heavenly bliss?
Did "morning stars" hymn loud hosannas
O'er false and fatal theme like this?*

*Speak thou, my soul, that once did mingle
Where souls were never doomed to die!
Would worlds on worlds, like this, have won thee
From glorious realms yet glittering high,*

*Where Father, Mother, friends, forsaken—
Till time their "hundred fold" restore—
Await the welcome of thy coming
When time and trial are no more?*

*Son of a God! 'mid scenes celestial,
Fellest thou from freedom to be free?
Or, hoping rise of endless raptures,
For time renounced Eternity?*

*Self-exiled from yon realms supernal,
Responsive to Omniscient rule,
Hied'st here to chase life's fleeting phantoms,
A truant from Time's precious school?*

*Oh, blindness dense! delusion mortal!
Where darkness reigns disguised as day,
Where prison seems but sportive play-ground,
And spendthrifts waste life's pearls away!*

*Be this their bourn, who seek no brighter,
Whom naught save worldly pleasures please;
Graves are the goal of earthly glory,
But man was meant for none of these.*

*Call earth thy home—clasp thou its shadows!—
Till here thy little day be done!—
My home is where the starry kingdoms
Roll round the Kingdom of the Sun!*

*I came not forth in quest of freedom,
To shrink from peril or from pain;
To learn from death life's deepest lessons,
I sank to rise—I serve to reign.*

*'Tis Contrast sways unceasing sceptre
O'er vast appreciation's realm;
E'en Gods, through sacrifice descending,
Triumphant rise to overwhelm.*

*Thus fetters teach the force of freedom,
Thus sickness, joys of future health,
Thus Folly's fate proves Wisdom's warning,
Thus poverty prepares for wealth.*

*Souls to whom life unfolds its meaning,
Scarce hope for happiness on earth,
But patient bide that brighter morrow,
Which brings again celestial birth.*

As this was published in 1882, President Joseph F. Smith was Second Counselor in the First Presidency. More than twenty years later, April 9, 1906, as President of the Church, he was to ordain Elders George F. Richards, Orson F. Whitney, and David O. McKay to the apostleship. Elder Whitney passed away May 16, 1931.

A HOME HAPPINESS

is teaching with conviction through the power of the Holy Ghost.

Your family is impressed with your teaching in proportion to your own conviction. Conviction of the truth of the basic idea of the lesson comes as you study the lesson. Only after prayerful preparation can you teach with the Holy Ghost.

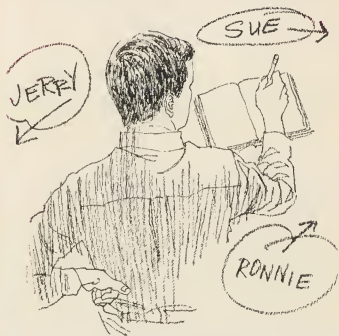


A HOME HAPPINESS

is choosing from the lesson material the parts which fit your family.

Study the entire lesson, including special helps for pre-school children. You can select what your family needs. Write the name of a family member by a part of the lesson which would especially help him. Omit parts which are not suited to any member of the family. Choose personal experiences of your family in place of the examples in the lesson when they make the same point.

Gear the length of the lesson to your family's interest, approximately twenty to thirty minutes for young children, about an hour for older children and adults. This does not include the play and refreshment period.



Watch these pages each month for inspirational

A HOME HAPPINESS

is making the home lesson a special occasion.

Wherever you meet, the setting should be neat and orderly. This could be the living room, family room, around the dining room table, even outside. Preparation of the room should be assigned in advance so that chairs, books, charts, music, etc., are ready for use.

Some families create a spiritual atmosphere by playing a Tabernacle Choir record or other reverent music; other families begin to hum or sing a

familiar hymn while the members are assembling.

It is important that the household routine be carefully planned and adjusted preceding the lesson to avoid the spirit of rush and hurry.

While family members need not dress up for meetings, they should be clean and neat.

Each family member should be made to feel that his presence helps make the occasion special. For example, instead of *demanding* that family members attend, you might say, "John, our family isn't complete without you. Your ideas add fun and interest to our meetings." A comment about his special contribution could be made to each child.



messages to help in your Family Home Evenings

*Conflicts in marriage
are normal—it is the way
we handle them
that is significant.*

Making Conflicts Work for

THIRD IN A SERIES

BY J. JOEL MOSS, PH.D.

PROFESSOR, HUMAN DEVELOPMENT AND FAMILY RELATIONS
BRIGHAM YOUNG UNIVERSITY

● Conflict in marriage is a normal experience. Because the partners involved are two different persons, they will disagree very strongly at times. Each person's point of view is important to him; therefore, he seeks to promote and defend it. Sometimes an individual's point of view is linked to a personally sensitive area and cannot be handled without a great deal of emotional display.

Quarreling is an emotional handling of disagreements which frequently occur. But quarreling is not always conflict. Quarreling may be also a technique for seeking to handle the discomforting feelings arising from conflict. We wouldn't say that teasing is conflict, or manipulation, or the use of tears, sarcasm, humor, or reasoning. They, like quarreling, may reflect conflict or techniques used by us to handle the unpleasantness of conflicting ideas.

In other words, conflict may exist before a quarrel begins. Because we feel uncomfortable about the conflict and have an urge to resolve it, we often use quarreling to get it into the open. The problem is, however, that quarreling too often focuses around surface issues and not around the real center of the conflict. As a result, overt conflict (that which is open) is not nearly as dangerous as covert conflict (conflicting ideas which stay hidden).

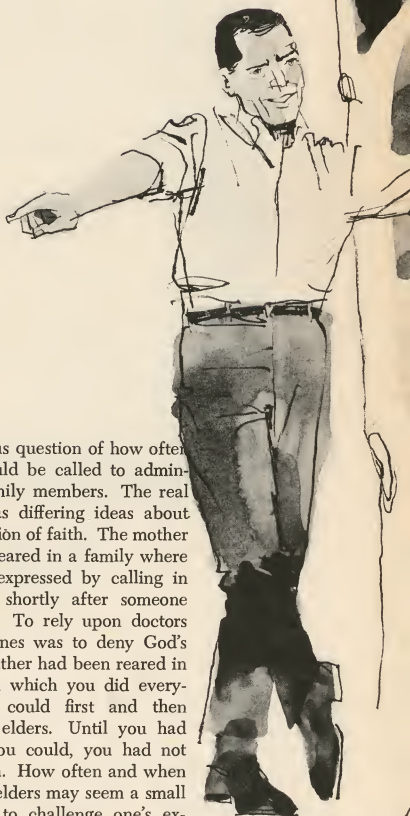
If we are to have conflicts work for us, we must understand them, why and how they emerge, the difference between conflict and the conflict situation, and how to ease the conflict situation so that we can then try to resolve the conflict and experience growth and satisfaction. Conflicts in marriage are normal—it is the way we handle them that is significant.

Conflict and the Conflict Situation

Conflicts have their roots in personalities. A couple I know had some of its earliest disagreements over

The three articles in this series were published originally under the title "Moss on Marriage," by Extension Publications, Brigham Young University, Provo, Utah.

the religious question of how often elders should be called to administer to family members. The real conflict was differing ideas about the expression of faith. The mother had been reared in a family where faith was expressed by calling in the elders shortly after someone became ill. To rely upon doctors and medicines was to deny God's aid. The father had been reared in a family in which you did everything you could first and then called the elders. Until you had done all you could, you had not shown faith. How often and when to call the elders may seem a small thing, but to challenge one's ex-



Us!

pression of faith can create a very serious conflict.

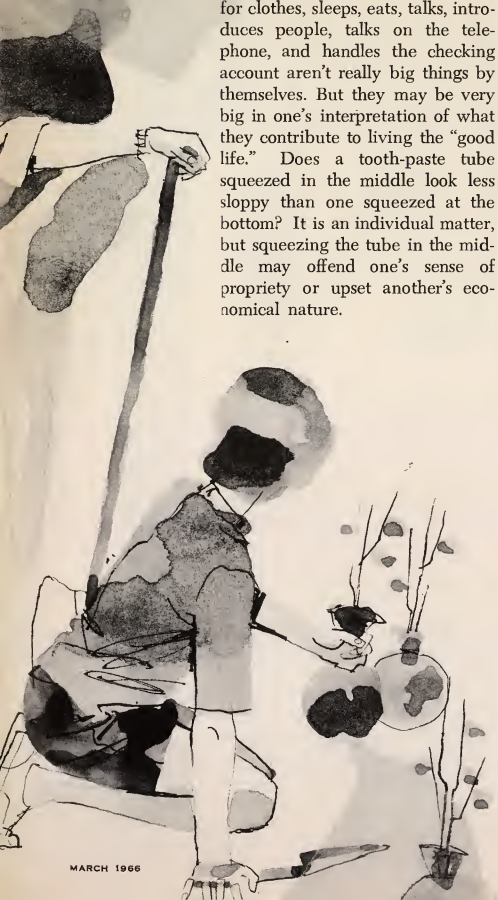
Many conflicts have a similar pattern. On the surface they seem small, but they have big roots. How one squeezes the tooth paste, cares for clothes, sleeps, eats, talks, introduces people, talks on the telephone, and handles the checking account aren't really big things by themselves. But they may be very big in one's interpretation of what they contribute to living the "good life." Does a tooth-paste tube squeezed in the middle look less sloppy than one squeezed at the bottom? It is an individual matter, but squeezing the tube in the middle may offend one's sense of propriety or upset another's economical nature.

In the Song of Solomon it is stated that it is the "... little foxes, that spoil the vines. . . ." (Song of Solomon 2:15.) More people are killed each year by the bite of mosquitos than are stepped upon by charging elephants. More marriages become derailed over seemingly small things than over major catastrophes. One can never understand how serious an issue may really be until he knows the roots of the conflict and can somewhat appreciate its meaning to the partner.

These disturbing "little" things touch some area of sensitivity in the person involved—or he would not be disturbed. These basic concerns might be orderliness, standards of cleanliness, courtesy, success, or respect. These are big concerns. The tremendous trifles which annoy are symptomatic of the presence of big issues which require tolerance and understanding. Even though we believe in the same religion, for example, it is possible for us to live life in a sloppy or organized fashion and with a minimum or maximum of courtesy!

Linked with these sensitivities in the early years of marriage is the question of "Which way is going to win out?" which must be resolved. Do we sleep under one blanket, three blankets, or buy a dual-control electric blanket? Do we sleep with the windows open or closed? Do we have breakfast according to your pattern of waking up or mine? In these and many similar-type decisions, a power play emerges. (I'm sure the Lord won't inspire men in each decision, so we brethren can't claim these decisions are *all* linked with being head of the family—though we must admit that being defined as head helps win many of these small decisions!) *Leadership* (or presiding in a home) and *dominance* do not have to be the same, though they are frequently seen that way!

No one really chooses his touchy spots and concerns. Sometimes, one may be annoyed by those he has. We can't expect touchy spots to always make sense or to always follow a pattern. A woman does not wake up in the morning and say, "Today is my fighting day, my nagging day! Tomorrow will be my kindness day!" Nor does a man wake up and say, "Today is my griping day; tomorrow will be my courtesy day!" For



example, I have a friend whose wife feels insecure without a little money stashed away for emergencies. They have a joint bank account, stocks and bonds, but these are not enough to give her a full sense of security. Logically her feeling makes little sense, but emotionally it makes a great deal of sense when one knows her childhood background. Most of us find some aspects of life where it is not easy for us to be logical and objective.

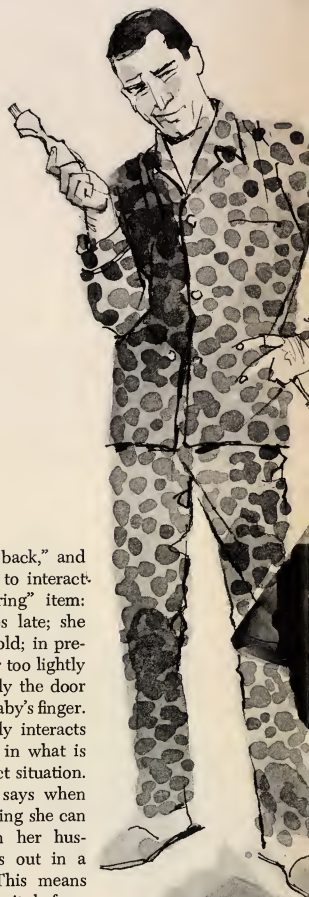
Our personalities help determine what we look for in marriage as well as the types of conflict we will experience. Not all people want the same kind of marriage. Some want a quiet, warm, simmering relationship. Like a good pot of stew, it is tasty, solid, not too fancy nor too dull. Too much excitement or too much analyzing by one partner could create conflict. Another individual might like a few hot peppers tossed into the stew because routine and dullness could easily lead to conflict. One research study suggests that a large percentage of marriages are the comfortable, simmering type. Does this imply that one way to have a happy marriage is to be prepared to simmer and tread life's path along comfortably established ruts which provide general satisfaction?

Others desire more vibrancy in a marital relationship. Though desiring some comfort, they want more—a sense of growth, of creativity, of challenge and spice. In some marriages one person possesses this desire and the other does not, so compromising may create conflict. In other marriages, both partners want a dynamic type of life, but through differing symbols of success—business, popularity, dramatics, power, recognition, travel, politics, and so forth. Conflict in such marriages is a battle of dynamic areas.

We have clarified what conflict is; what, then, do we mean by saying that handling it requires understanding of the conflict situation? The conflict situation refers to the situation pattern in which the conflicts of a couple usually appear. Conflict is usually characterized by a buildup process in which a couple more and more recognize they are drawing apart from each other. As this buildup proceeds, little things become magnified until something becomes the "straw

that broke the camel's back," and a couple begins openly to interact over the little "triggering" item: maybe he's five minutes late; she let dinner get a little cold; in pre-occupation he kissed her too lightly or not at all; or suddenly the door he failed to fix pinches baby's finger.

When a couple openly interacts with emotion, they are in what is usually called the conflict situation. For example, a friend says when she really wants something she can never calmly approach her husband. It always comes out in a whoosh of emotion. This means she has thought about it before, but, expecting some negative reaction, she plans her arguments and



*What did you do
the last time you were angry
with each other?*



builds her case up to an emotional pitch before he ever hears about it. Thus there is a buildup period on her part which leads to the emotional display, with a somewhat negative reaction on his part because it all comes at him so suddenly. This is one type of conflict situation with which they must deal. The real conflict lying beneath may be that she does not feel secure enough in her ideas, or that her husband is so immersed in his work he does not sense her need, or both.

During open interaction concerning a triggering issue of conflict, if we act as we feel, we often seek to fight, hurt, or defend—rather

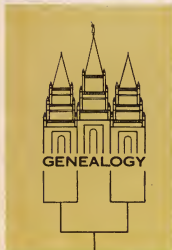
than understand and appreciate. Usually this period is followed by that fascinating period, the deadly silence! For couples who argue, there usually comes a time when all the pet arguments have been used and neither has won the case, so each withdraws to lick his wounds and regroup his forces for another attempt. Some couples move into the deadly silence period without too much prior discussion. The triggering items may have kicked off emotional feelings which they know how to handle only by withdrawing into themselves.

Next comes a period of thought, reevaluation, and indecision as each wonders what to do next. It is interesting to watch a couple trying to mend a breach—each wandering back and forth, seeking a safe approach to maneuver himself into talking position again. Each goes his own way, but there seems to be an irresistible force pulling them together. We hunt for neutral topics, try jokes, kindness, or anything which may ease the air. For some, a game of “touch and run” must be played. Only if we can touch our partner (accidentally or otherwise) without feeling a flinch do we feel on safe ground again.

This is why it is so fascinating to look back and analyze our own conflict situations. What did you do the last time you were angry with each other? How long did it take for the deadly silence to appear? How long did it last? What did you do as you fumbled to reach out to each other again?

It's too bad we can't objectively see ourselves more often. Life would probably be much more humorous and interesting. How long the deadly silence lasts depends largely on how quickly we have learned to handle bad feelings and our ability to tread the no-man's-land of silence and reestablish communication.

Once reestablished, everyone is happy. We make up and promise each other all kinds of things and feel so good because we're “with it” again. But, where are we? Largely right back where we were before the conflict situation arose. The basic conflict has not been resolved. We may have learned to use certain techniques for handling a conflict situation, but we have not resolved (Continued on page 228)



Priesthood Genealogy Program for '66

FIRST IN A THREE-PART SERIES

The Fourth-Generation Program

● The year 1965 will be remembered as having been a record year for genealogical activity in the Church—but not for long. Based on glimpses ahead, the priesthood's program for genealogy in 1966 should stimulate more enthusiasm for the Prophet Elijah's mission than any previous genealogical program ever sponsored by the Church.

The heart of the 1966 activity is the fourth-generation program. Families are being asked to fill out and turn in the eight family group records that pertain to their fourth-generation ancestors. This is simply an extension of the 1965 three-generation program—going back one more generation.

The three-generation program was principally a training program. It functioned as a gigantic worldwide "class" for church members in genealogical records processing. The Saints were given an "open book test" to see how well they understood the material contained in the "textbook" (*Genealogical*

Instruction Manual) and presented by the "teachers" (class instructors in the genealogy workshop classes held on MIA night). Also involved in the "test" were stake presidents, high council advisers, bishops, high priests' group leaders, and ward record examiners.

Under the three-generation program many thousands of Saints learned the correct rules for recording and the proper methods for processing records. They learned to consult the newly revised *Genealogical Instruction Manual* and to record their information on new family group record forms. Their high priests' group leaders received training in monitoring records through the ward record examination process and had to learn the answers to many genealogical questions they had never before considered. Ward record examiners were established in many wards for the first time. These examiners underwent a "baptism by fire" as they worked patiently and tirelessly with the Saints in helping them prepare their records properly.

As the program got underway many Saints discovered errors and discrepancies in their information and worked hard to turn in complete and accurate records. Thousands of church members found instances where ordinance work could be performed. In many of these cases it had been erroneously assumed for years that the work had already been done.

An advantageous "fringe benefit" of the program is that members of the Church will soon have access to all the sheets submitted through services provided by the Genealogical Society and its branch libraries. The priesthood turned the three-generation sheets over to the Genealogical Society for microfilming and for storage. The sheets will soon be filed in a section of the archives in the Genealogical Society's main library where they will be easily accessible to church members for searching. Microfilm copies of the sheets will be available to branch libraries.

The stimulation the program gave to genealogy is thrilling, especially to those who have been active in genealogy through the years. Church members who had never before filled in a group sheet caught the spirit of the program and of Elijah. Many have since become confirmed researchers, wanting to know more about their ancestors and excitedly "digging in" to extend their pedigrees.

Of course, there were some difficulties, as there always are in getting a new program underway. Some Saints refused to follow the standards of good genealogical procedures, and others refused to participate in the program because they did not understand its value and importance. Many examiners were too critical and worked as censors rather than as teachers. Some high priests' group leaders failed to return sheets requiring temple work to compilers so that they could submit them to the Genealogical Society for processing.

But, in navy parlance, the Saints were given a good "shakedown" cruise in the new boat and became familiar with its actions. They now know better how to handle the craft when the winds blow and the waves run high. Being familiar with the ship, they can now venture forth into new seas knowing that the craft is seaworthy and well-built.

The "new seas" in 1966 are the eight family group records per family that pertain to the family's fourth generation of ancestors—the great-grandparents. The

fourth-generation program functions in the same manner as did the three-generation program. Completed sheets are submitted to the high priests' group leader, who monitors the sheets through ward record examination. If there is any temple ordinance work that needs to be done on a sheet, a high priests' group leader returns the sheet to the compiler. Since the fourth-generation program will produce many more names for temple work than did the 1965 program, greater efforts will be made by high priests' group leaders this year to see that sheets requiring temple ordinance work are returned to the compilers, who in turn will submit the sheets directly to the Genealogical Society for processing. Examined and approved sheets where there is *no* temple work to be done will be alphabetized and submitted to the Genealogical Society according to planned schedules, for microfilming and filing in a section of the archives.

The training benefits will continue to be realized in 1966; and in going one generation further into the past, many church members will become involved in full-fledged genealogical research in order to identify fully their four-generation ancestors. There will be motivation for the Saints performing research to catch the true spirit of genealogy work by going to the temples themselves to complete the ordinance work for those whose names they have identified and submitted.

Since new converts coming into the Church and youth coming into adult life need training in records processing, and since some members of the Church did not participate in 1965, the three-generation program is being continued during 1966. The following schedule has been suggested for submitting three-generation sheets to high priests' group leaders:

- 1st generation by May 1
- 2nd generation by July 1
- 3rd generation by Nov. 1

The schedule for fourth-generation sheets is as follows:

- 2 family group records by June 1
- 2 family group records by Aug. 1
- 2 family group records by Oct. 1
- 2 family group records by Dec. 1
- 8 family group records in all

(Look for part two of this series next month, "The Book of Remembrance.")

SPECIAL BULLETIN

The Pedigree Referral Service (PRS) is ready to be taken to the world. All church members are encouraged to teach nonmembers the benefits of the service and how it operates. Registration and inquiry forms may be obtained from ward or stake priesthood leaders or by writing the Genealogical Society, P. O. Box 11646, Salt Lake City, Utah 84111. The "Pedigree Referral Service Supplement" to the Genealogical Instruction Manual may be obtained for 25c from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah 84111. All church members are asked to do their best to advertise the Pedigree Referral Service in a gigantic effort to coordinate the world in genealogical research.



Sing No Sad Songs

*Each had lost a mate — and hope . . .
Could life be rich again?*

● Molly sat in the yellow chintz room while the last beam of light from the fading day peeped through the window at her. She smelled the lilacs and heard leaves whispering, and when she looked down at the street, the trademark of spring was there. Freckle-faced boys were playing baseball, and little girls were jumping ropes. And the neighborhood husbands were all outdoors fixing their yards for spring as her husband did last year at this time when they planted their willow trees.

Solemnly Molly stared at it till darkness came, till the Scarsdale houses snapped on lights and the husbands began going in. Then Molly hastily turned away from all those sights that hurt. She turned on the light in her lonely bedroom and tried to find some sewing to do.

In a moment she heard the door chimes ring, so she hurriedly ran downstairs.

"Hi, Gay," she said, as she opened the door and saw her best friend there.

"Hi," Gay answered vivaciously as she sauntered into the hall.

Since she didn't know why Gay was here tonight, Molly lost no time in begging her to come upstairs awhile.

BY ROBERTA FLEMING ROESCH



"I'll come up for an hour," Gay said. "Then I'll have to go. I've been watching for your light. I've got big plans for you."

"Plans for me?" Molly asked, preceding Gay up the stairs. But she wasn't eager to hear those plans. She knew what kind they'd be. Frothy, merry, carefree plans, exciting like Gay herself. And she didn't want exciting plans. Not ever.

"My hubby's hired a new engineer," she heard Gay say to her. "His name is Matthews—Bill Matthews—a widower, a good member of the Church, and he's spending the weekend with us. We're having a party tomorrow night, so he can meet the crowd. And, Molly, you have to join us. Tom and I insist."

Molly's body stiffened. Why couldn't they leave her alone, these people with husbands and gay, young homes? Why couldn't they understand that part of her died many months ago when Ronnie, her husband, died?

But she suppressed a heavy sigh and tried not to show how she felt. "Sorry, Gay, but I can't come." "Nonsense!" Gay said gently. "You'll just be lonely here."

"I know I will," Molly thought, unconsciously studying Gay, whose hair, as black as shiny jet beads, was styled a new way tonight. Molly touched her own drab hair and thought how plain it looked, how dowdy she probably seemed these days compared to the well-groomed Gay. But Molly put those thoughts aside to settle the problem at hand.

"Parties don't mean a thing to me, Gay. I'm just as lonely at them, even more lonely, than in this house where Ronnie's memory is."

Suddenly Gay looked serious, and her voice sounded serious too. "I've told you life's for the living. Ronnie would say that too."

Molly nodded miserably. "I know. I know it, Gay."

She watched Gay get up from the bed and go to the closet door to rummage excitedly through the clothes till she pulled out a red net dress—a soft and billowy ice cream dress—that had satin slippers to match.

"Try wearing this tomorrow night," Gay suggested to her.

A lump leaped up to Molly's throat. That was "Ronnie's dress." And Molly couldn't speak at first. Not till the lump went down. "I'll never wear that

red dress, Gay. I'm through with clothes like that."

Gay's eyebrows rose a fraction before she spoke again. "Remember the spirit Ronnie loved? Where did that spirit go?"

Suddenly Molly was angry and something within her flamed as quickly as twisted paper when a new match is struck to it. "What do you know of spirit?" she flared. "My life isn't easy, Gay. It's hard to live a life alone after it's planned for two."

"That's what I told you lots of times, but you never listened to me."

Molly grew tormented. Words darted out of her heart. "I don't want to listen to anyone! I know what I'm trying to do!"

Gay looked at her a moment, then started out of the room. "You're going to listen to me this time. Tom will be over for you."

Molly followed Gay downstairs. Neither spoke again. And Molly was too angry to care how silent it was. She trailed Gay out to the tiny porch and sat on the steps awhile looking at Ronnie's willow trees with the night shadows hiding in them. She sat there while her anger cooled, thinking of things Gay planned. Finally Molly went inside to dust in order to fill in some time.

She sighed as she whisked the dust cloth around on a Chippendale stand; then Molly stopped a moment to pick up Ronnie's picture. She saw how his eyes looked past her as though she were strange to him.

Surely he knew that she always planned to lock up his memory and never let anything in her life come near it. No parties. No fun. Not one single thing to dull that memory. Surely if he knew some things like that, his eyes might look different to her.

In a moment she put his picture back. She was too tired to think, and so she quickly ran upstairs and took off her corduroy dress. And as she hung that dress away she touched another one, the fluffy red net party gown that Gay suggested she wear.

Instantly Molly swallowed hard. She pulled the red dress out, then went to find an old white sheet and covered the dress like a shroud. And then at last she went to bed, disturbed by what Gay had said. Surely she would not send Tom. That was just a threat.

When Tom came on Saturday night, Molly was

surprised. There he stood in his evening clothes, staring at her beige suit.

"Behold the escort cometh." He sounded too casual, as though he were trying to wholly ignore what had happened the previous night.

"You're at the wrong house," she finally said. "I don't need an escort tonight."

"Oh, yes, you do," he told her as he quickly stepped inside. He walked into the living room. "You ought to put some kind of long dress on. The party is formal, you know."

Molly sat down in the big wing chair, determined to be really frank.

"Look, Tom, I know Gay told you that we argued about this last night. And I haven't changed a single bit since I said I wouldn't come."

"You 'look,'" Tom ordered; "forget about that. Let's even leave Gay out. This is my party. It means a lot as far as business goes. And just for the record, Molly Blaine, I'm sitting right here till you come."

Molly looked across at him. She knew he felt ill at ease, trying so hard to be casual and natural in every way.

"Why don't we stop pretending?" Molly proposed at last. "You know how I've felt since Ronnie's death, and you know why I don't go out."

Tom sat silent for a moment. "All right," he said. "I *do* know. But I know how wrong you are. Ronnie would want you to go on with life. I know. I'd want that for Gay."

"Of course he would," she admitted, "but somehow I can't find the way."

"That's why you should spend more time with the crowd at things like this party tonight." He pulled himself up from his chair. "But I'm not only thinking of you. I'm thinking of myself. I want you to play the piano tonight."

"I told Gay 'no,' and I'm saying 'no' now."

"All right." He lost his good-natured grin and moved to leave the room.

Molly stood up abruptly and started after him. "Wait a minute," she quickly said. "Don't go away like that."

"You sounded final," he answered.

"I know how I sounded," Molly confessed while she tried to compose

(Continued on page 230)



SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

The scholarly study of the Book of Mormon goes forward with the discovery of ancient documents. We continue a brief glance at some of these which have not yet appeared in book form nor been translated into English.

● The next section tells how Jesus went about making his disciples and his followers perfectly one with each other, with him, and with the Father: "Have ye not heard, O my beloved, the love of Jesus for his Apostles; which was so great that he withheld nothing from them in all the works of his godhead?" This blessing was im-

parted in three steps, "the first time in blessing the five barley loaves, the second time when he prayed and glorified the Father, the third time when he blessed the seven loaves." In 3 Nephi 19 the Lord also imparts his glory to the disciples in three steps as they prayed three times "to the Father in the name of Jesus." (Verse 8.)

After this, "Thomas says unto Jesus, Behold, O Lord, thou hast in thy goodness bestowed every grace upon us. But there yet remains one thing which we would that thou wouldst grant unto us." This is a common theme in the "forty-day" accounts, where the Apostles, after having received all knowledge and enlightenment and become perfectly one with Jesus, have yet one question to ask him,

but are abashed at the presumption of asking until Jesus, who knows what is in their hearts, tells them he knows what it is they desire and that they need not be ashamed for it is a worthy request.⁸⁷ In the present text the Lord simply encourages Thomas and his brethren not to be embarrassed to ask what is in their minds, though usual commendation is lacking. It is not lacking in the Book of Mormon account:

"And it came to pass . . . he spake unto his disciples *one by one* [they always question him individually in the 'forty-day' literature], saying unto them: What is it that ye desire of me . . . ?

"And when he had spoken unto them, he turned himself unto the three. . . .

"And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired.

"And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved . . . desired of me.

"Therefore, more blessed are ye. . . ." (3 Nephi 28:1, 4-7. Italics added.)

Here we are directly referred to an identical situation in the Old World. And what is the special boon granted the three? That they "shall never taste of death . . . even until all things shall be fulfilled. . . .

"And . . . shall never endure the pains of death; but . . . shall be changed in the twinkling of an eye. . . ." (*Ibid.*, 28:7-8.)

A like request is granted in our Coptic account: "We desire, O Lord, that we may see how things are with the dead who lie in their tombs, whom thou hast raised up to be a sign of thy resurrection to take place for us. . . . We desire to see the bones which have fallen apart in the tomb, how they are reunited one to another, that the dead may speak." What follows shows that this is plainly a post-resurrectional tradition, for in answer to their request Thomas and two friends are shown the raising of Lazarus, at whose coming forth the whole cemetery revolves on its axis, and "the dead arose and came forth because of the voice of Jesus."

Such a mass resurrection could, of course, only take place after the Lord himself had been resurrected. The descriptions of the *descensus* (the visit of the Lord to the spirits in prison) and the *kerygma* (his preaching to them and liberating of them) that follow also clearly belong in a post-crucifixion setting. At the moment Jesus calls Lazarus forth, Adam also hears his voice and cries: "This voice

which I hear is the voice of my Creator and my Redeemer. This is the voice of Him who was my glory when he addressed me in Paradise. . . . O my son, Lazarus, take my greetings to My Creator. O when will the time come when I too may hear the voice of life calling me?"

Before he grants the wish of the Apostles, Jesus says to the people, "More blessed are they who have not seen but believed than they who have seen and not believed," which is akin to the Book of Mormon, ". . . blessed are ye if ye shall believe . . . after that ye have seen me. . . .

"And again, more blessed are they who shall believe in your words . . ." (i.e., without having seen). (3 Nephi 12:1f.)

Then the Coptic text adds, "You see how many miracles and signs I did among the Jews, and yet they did not believe me." This again compares with 3 Nephi 19:35: "So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief."

It is always one to three apostles who are singled out for special blessings and manifestations after the resurrection. In the first of all our early Christian Coptic texts to be discovered, the famous *Pistis Sophia* (c. 42f), we are told that Jesus appointed three of his disciples to keep official written records of what he said and did, conformant to the ancient order (Deut. 19:15) requiring that all things be established by three witnesses. In this case the three are Matthew, Thomas, and Philip, which accounts for the prominence of their names in the earliest Christian records. The significance of the "three witnesses" theme for the Book of Mormon needs no comment.

In the so-called *Gospel of Philip* we have another mixing of sacra-

ment and transfiguration motifs, when Philip tells how Christ "made the disciples great, that they might be able to see him in his greatness. He said on that day in blessing the sacrament: 'Thou who hast joined the perfect, the light, with the Holy Ghost, unite with angels with us also. . . .'"⁸⁸

Compare this with the 19th chapter of Third Nephi, where ". . . they were filled with the Holy Ghost and with fire. . . . And angels did come down out of heaven and did minister unto them.

"And . . . Jesus came and stood in the midst. . . .

". . . and behold *they* were as white as the countenance and also the garments of Jesus. . . ." (Vs. 13-15, 25. Italics added.)

The same source also furnishes an interesting commentary on the name of Christ and how it changes from language to language, as the name of Jesus does not, depending on how a speaker thinks of Christ.⁸⁹ This explains the use of the name in the Book of Mormon (where it has been criticized as an anachronism), distinguishing the true Messiah from the Messiah expected by the Jews in general. Also considered an anachronism in the Book of Mormon is the reference to faith, hope, and charity, a formula on which the new Coptic texts cast some light, and which was known to be not a Pauline invention but a well-known expression in very ancient times; most recently the Dead Sea Scrolls have amply shown that many supposedly unique Pauline expressions were actually borrowed by Paul from much older sources.⁹⁰ The newly found *Apocryphon of James* has a remarkable parallel to Alma's teaching of the growth of faith in terms of a seed.⁹¹ When we read in the *Gospel of Thomas*, "Twenty-four prophets spoke in Israel and they all spoke about thee,"⁹² we

(Continued on page 232)

TEACHERS & THE PERISHABLE PRODUCT

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BY NEIL J. FLINDERS

SUPERVISOR, SEMINARY TEACHER TRAINING
OGDEN LDS INSTITUTE OF RELIGION

Men have long sought for an identification of the qualities, skills, attributes, and characteristics of the ideal teacher. A careful review of the contributions resulting from this quest over the years leads to the conclusion that the teaching process is too complex, too elusive, to capture with the written word. Even if one comprehended and understood the nature of the ideal teacher, the limitations involved in conveying such

understanding to other minds seems insurmountable. Somewhat indicative of the situation, perhaps, is the futility felt by the young mother who faces the baffling task of providing an answer to her three-year-old's question, "Mommy, where is Wednesday?" or the reflective expression of the Lord as he addressed the Prophet Joseph Smith: "Unto what shall I liken these . . . that you may understand." (D&C 88:46.) But, in spite of the obstacles involved both in un-

derstanding and in communicating, the effort continues—it must, for in this very effort lies part of the secret of success in teaching. We must continue to search, to discover, and to share even the fragments of understanding, if not comprehensive truths. Hopefully, the following paragraphs contribute to this striving for development that is characteristic of growth—of life itself.

Teachers who inspire come in many and varied patterns, but they have a common ground—a type of magnetism which links itself with the motivation of their class members. This magnetism is an elusive thing: it transcends personality and propagates interest in the most unlikely students.

In many ways the great teacher is comparable to the modern, efficient, and wisely operated grocery store. In such a store the shelves are well stocked. There is such a variety of well-displayed and delectable items as to meet not only the ordinary customer's needs, but also the wants of the most enterprising gourmet. The successful grocer cleverly stimulates his customers to purchase items they had not originally intended to procure. He does this by arranging his merchandise in an attractive and palatable manner, by asking fair prices, and by occasionally offering bargains "too good" to pass up.

Similarly, the inspiring teacher is so equipped and supplied that he is able to induce his students to enjoy rather than merely endure the learning experience. Like the grocer, he too must possess, display, and distribute his "goods." He must display and distribute them at the right time and in the proper places, amounts, and combinations. Just how this is done should be determined to some extent by the nature of the customers involved. The better a grocer knows his customers, the more effective he will be in serving them. Likewise, the better a teacher knows his students, the more effective he will be in meeting their needs and in guiding them toward success.

Of all the points that could be considered at length in this simple analogy, there is one that seems particularly vital because it is so often neglected. This has to do with the perishable product and how it is handled. Grocers expend considerable time, money, and effort to regularly procure and meticulously care for great amounts of perishable produce—items that contain nourishment not available in other types of stock goods. These items can only be retained in salable form for a few days. They then become unappetizing or useless and must be replaced. This is an expensive and often discouraging operation. When the difficulties of procuring and handling the perishable product become tiresome, expensive, and discouraging, some grocers cut down or cease to stock such items alto-

gether. When this happens customers soon notice the difference and go elsewhere to trade. Likewise, when a grocer is slothful and chooses a poor quality of perishable produce or lets it spoil through neglect, he soon loses his customers.

The grocery store situation is very applicable to teaching. It is true, a teacher needs the dry goods, the staples of life, the seasonings, and so forth, but he also needs the perishable product to be truly successful. He needs to provide that timely, pertinent information which is a meaningful part of the student's interest and experience at the moment—not past history and not unfulfilled prophecy, but present-day current events. Too often the difficulties connected with continually procuring and constantly caring for this perishable product become tiresome and discouraging. When this happens some teachers cease to stock the perishable items. The "customers" soon notice the difference and would much prefer "shopping" elsewhere. But this freedom and the opportunity to go elsewhere is not always a possibility. Therefore, students remain in a captive state under a teacher who lacks a supply of the nourishment they need. They continue to come to class out of loyalties, enduring but not enjoying, coming in spite of and not because of the teacher's offerings. True, students have a responsibility to contribute, to bring something to class, but it is with the teacher that the opportunity and the responsibility reside to vitalize their classroom experience. This cannot be successfully accomplished in religious education if the teacher ignores the perishable product.

Few learning, to be stimulating and meaningful, must be integrated with past knowledge. The past and the future are bursting with value, but they are most meaningful to the majority of students when they are integrated with the here and now. A dynamic and effective projection of the past and the future into the present is mandatory to good teaching. This process involves feelings and feelings are contemporary. One must feel the past and feel the future through the contemporary. Herein lies the value of the perishable product. It is the means whereby a teacher can link the past and the future, the concrete and the abstract, with life at the moment. Each course in the curriculum needs to have balance, just as each individual needs a balanced diet. The difficulty is that the perishable product cannot be included in the written outline—in the text book. Consequently, every written outline lacks balance in its printed form. It lacks the perishable product—the items that are salable for only a few days. It is the teacher's responsibility to obtain a supply of these items, to care for them and integrate them into the subject (Continued on page 239)

BY PRESIDENT AND
SISTER LESLIE O. BREWER
FORMERLY OF THE
CENTRAL AMERICAN MISSION

The SAN BLAS



● When we arrived in Guatemala, headquarters of the Central American Mission, in July 1962, President Victor C. Hancock, whom we were relieving, began telling us about the Cuna people of the San Blas Islands and urging us to visit the islands as soon as possible.

In fulfillment of this advice, here we were at the Panama City airport with our first counselor of the mission. The little red and white Cessna looked air-worthy, but the native pilot seemed immature. (We were to learn that he never took chances with the plane or passengers.) We were soon airborne, and the lush green vegetation around old Panama City was below us. Off to the left, the thin line of the Panama Canal could be distinguished. In just a few miles we crossed the continental divide, covered with mist and clouds, and soon the Atlantic Ocean was in view.

Then below us we saw the first tiny island of the San Blas group. It was covered with thatched huts,



Arm, neck beads
gild Cuna girls.



A line down the nose and gold
nose rings are marks of beauty.



Needlework of San Blas, called
mola, is brilliantly colored.



On ceremonial occasions women
wear five-inch gold earrings.



People and the Church

so close together that they seemed continuous, with one larger white building. And there in the water were the miniature canoes of the island people, with sails and paddles, being used for fishing and traveling from one island to the other.

We were to land on Porvenir, a larger island without a village, but with a hotel for tourists. It did not look large enough for an airstrip, but we landed safely. The only native in sight was Jungle Jim, about four feet, ten inches tall, who manages the small hotel and arranges boat trips to nearby island villages of the Cuna people. We entered the lobby of the hotel and were immediately attracted by a *mola* framed on the wall. The *mola* is the needlework of the San Blas women done in brilliant colors and made by untold hours of hand sewing. The designs are drawn from natural and modern sources. This one was a copy of the RCA Victor listening dog with the motto in English and some of the letters turned backwards.

Our destination was one of the islands of the Carti group called Carti Tupile. This people had earlier been visited by the LDS missionaries, and although none of them were baptized at that time, a missionary who tried to land on the island soon after was refused admittance as the people said, "We Mormons."

Jungle Jim had a sort of launch that was not much more than a flat boat about twenty-five feet long and ten feet wide with a canopy for shade. He attached a

large outboard motor, and soon we were on our way on water as placid as any small lake. The vast area of the islands is protected by coral reefs which keep out waves and high seas.

Who are these people and why are they so highly respected by "Anglo" and Panama native alike? There are over 360 islands—50 of them inhabited—in the San Blas Archipelago. They spread from near Colón at the end of the Panama Canal almost to the Colombian border. Lying in the Atlantic they range in distance from the coastline from one-half mile to more than ten miles. One of the possible sites for a future sea-level canal lies in this area. The islands vary in size—some containing not more than 100 square yards of coral projecting above the water, others accommodating the huts of several thousand natives.

The Cuna is an ancient people whose origin dates back many centuries before the arrival of the Europeans. In 1501 the San Blas coast was visited by Spaniards who found the Cuevas, a related tribe. They traded with them for pearls and gold. In the 17th century the Spaniards tried to subdue the Cuna. A big expeditionary force was fitted out for this purpose, but failed.

In the early part of the 18th century the peoples had contact with the Scottish, English, and French. Again the Spaniards tried to subjugate them and again failed. In 1741 they concluded a peace treaty with the Cuna.

When Spain lost her colonies in South America, the Isthmus of Panama fell to Colombia. In 1904, with United States support, Panama declared its independence and took over most of the San Blas area. In 1925 the Cunas proclaimed the independent republic of Tule. Later the authority of Panama was reestablished.

Intermarriage with outsiders has always been forbidden. Some islands decree that no stranger can stay on the island after sundown.

In appearance the Cuna is short with overdeveloped chest and arms from paddling canoes. The dress of the men is not unusual, but the women all wear bright-colored blouses made of two *molos* with sleeves inserted. A native skirt (Continued on page 236)



The Goodness of People

BY ANNIE LAURIE VON TUNGELN



●A workman rose to give me his seat on a crowded bus.

"I don't want to take your place," I said. "I know you've worked all night and you must be tired." (He had told me about his work one day when we waited at a bus corner together.)

He bowed. "But you have a day's work ahead of you."

It wasn't the action itself that makes this one of the memorable incidents in my file on the goodness of people, for other men occasionally offer me a seat—despite the frequently repeated statement that knighthood no longer even puts out a bud. It was the gallantry of the remark and the accompanying smile that went straight to my heart. The unwonted courtesy made me feel queenly, as if Sir Walter Raleigh had just thrown down his cloak with an invitation to walk on it.

I like to keep going-the-second-mile incidents handy to mull over on a rainy day, and sometimes on a bright one. When I need to restore my faith in people, as I do now and then, or when I want a boost, I pull an incident of special luster from the private file case of my mind and review it. On such occasions I am always reminded that many a heart is full of goodness even in a world that sometimes seems callow and hard and cruel with every man for himself.

Although my goodness file—as I have kept it consciously—isn't very old, it is already stuffed with examples.

It began in April 1962 with Bud

Wilkinson, who was at that time special consultant to the President on youth fitness and famed University of Oklahoma football coach. The editor of a teen-age magazine had asked me to interview Mr. Wilkinson and write an article about him.

I arrived half an hour early at the office of Harold Keith, director of sports publicity for the University of Oklahoma, through whom arrangements had been made, expecting only to confirm my appointment and either wait there or stroll about the campus until time for it.

The second-mile reception I received in that office was a prelude to Mr. Wilkinson's kindness. Mr. Keith greeted me warmly and said Bud would see me right away, he felt sure, but he'd just run across to the next building where the coach was meeting with his assistants and find out.

He came back with a go-ahead and whisked me into Mr. Wilkinson's office. For a moment I was flustered in the presence of the great man—as inept as I had been the day I enrolled in the university many years ago, a freshman from a small Oklahoma town. I dropped my gloves. He picked them up. One of my earrings came off and bounced across the floor. He crawled under the desk to retrieve it.

When he finally got me assembled, Mr. Wilkinson held out his hand. "It was good of you to come," he said simply. Those words put me at ease in spite of the unflattering introduction I had given myself.

He sent me out of his office walking on air. It wasn't just because the interview had been so pleasant—although it was the best I ever had—nor that he had given unstintingly of his time and granted me the privilege of quoting freely. The goodness that he radiated had touched my heart. I felt that I wanted to proclaim to the world man's humanity to man!

I started my collection then and there. I didn't have to delve very deep into my memory to recognize that this goodness of people which I had suddenly become conscious of had surrounded me in one form or another all my life. Kind deeds (and the spontaneous ones are best!) are no more frequent now than they've ever been. Goodness crops out everywhere. The dif-

ference is that now I look for it.

Mr. Wilkinson is the only "name" in my file. Most of my proofs of goodness are ships-that-pass-in-the-night incidents furnished by persons as obscure as I. I don't know their names, and they don't know mine.

One summer my sister and I spent a night in Amherst, Massachusetts, our first visit there. After a delightful dinner in an old-fashioned inn, we climbed the hill to Amherst College. When we reached the campus we asked the attendant about some of the buildings. He mentioned that the Fine Arts Building was his favorite and, although it was almost dusk, eagerly offered to give us a glimpse. He turned on the lights in the beautiful building, and soon my sister and I were enjoying an escorted tour. He took us to see the parts he loved best—the room with the hieroglyphics (he stumbled over the word a bit) and the old English room with the hand-carved furniture—although it was obvious that he took pride in every inch.

Next, he suggested that we should see the War Memorial and started to direct us to it. "No, I'll take you myself," he decided. "I wouldn't for the world have you miss the beautiful view from there."

He pulled a bag from his pocket. "Here, have some candy," he said companionably. "My wife and I love these hard cinnamon drops."

The hillock affords a broad outlook over the town and the valley. As we gazed across the meadows that stretch to the hills around, we were grateful to our sponsor for pointing out this spot of loveliness. Although we toured New England for several weeks, nothing on the entire trip warmed our hearts as that incident did.

Some folk have the idea that kindness and neighborliness are limited to small towns—that people in cities are too busy to be bothered. But I have never been anywhere that I did not experience kindness. I have found that the size of the heart rather than the size of the town in which it beats determines goodness.

I called a branch post office in Tulsa, where I live, and explained that I had lost an earring. Apologetically, I asked the (Continued on page 238)



Coal Is

BY B. COURSION BLACK

● I have a small business of my own. It is neither hustling nor bustling, though there are times when my clients knock impatiently on the door or telephone hopefully. But there is time for other things: for making leaf prints or reading an old book by Dallas Lore Sharp or even indulging memories—not passive ghosts but mental actualities of beauty that are wonderfully alive.

There was the summer I worked on a farm in Maryland for board and room. When chores were done I explored the region. Soon I came upon an old logging road that wound through a dense forest. On rare occasions a Model T rattled and banged along the rutted trail, to be succeeded by brooding silence. On brightest days the road was dank and dark, yet never to me did it seem dreary. All around were the trees, black with age, and the ground was like a palette for the leaves, which even in August were yellow and dull red and drab brown.

Always, too, were the huge rocks, gray wraiths covered by lichen and moss and even ferns. This was not a friendly woods, but sullen and strange. I had heard that wildcats had lairs among the rocks, and followed anyone who walked the lonely road, and sometimes, it was said, had crouched on large tree branches and pounced upon the unwary traveler.

I have never forgotten that road that wound between the dense trees and the huge rocks. It was good to know its loneliness, for there are hidden, half-forgotten depths within us that respond to mystery and black, somber things. Fungus and toadstools stir as vividly as the dainty loveliness of violets and trilliums. I wish now I had seen a wildcat—it may be the sanctuary of the years making that wish! The gloomy shadows of a forest have none of the man-made chill of terror of dark alleys and nighttime parks.

Later in Michigan there was a meadow full of frost hummocks like miniature tepees. At dawn I stood by a stump watching two slender trees whose green

Hardened Sunlight

leaves pointed to the sky, gradually turning to green-silver as the sun rose. There was inspirational symbolism in those trees. Sometimes in midafternoon I went to the same spot, watching the carpenter ants, the butterflies like mottled light, aware of the invisible life of the woods, feeling companionship with the manifestations of nature. And one memorable morning I took refuge under the trees and watched the rain drip silver; gray sky and leaden fields brought that sadness that is really an ecstasy of the spirit.

Spring brought a swing, a bright new lilt, a festival of eager branches reaching toward the source of their strength. Summer brings a maturity of the woods, a greater dignity, but during the afternoon siesta time the leaves danced and murmured a lullaby. Autumn is the carnival time, when the fresh leaves of a few months ago have become gnomes in dull gold and variegated hues and a breeze far from the far reaches of space makes them rustle like elfin chuckles. Then the seeming desolation of winter transforms the fields and woods into black and white etchings, and houses in the distance send lazy smoke into the sky from their chimneys.

And what have all these things got to do with the conduct of a business? What have leaves got to do with paper and manifolds, and what connection does a glimpse of sunlight filtering through heavy trees have with invoices, bills of lading, and income tax reports? Well, the tools of trade and the mechanics of work are but the material facilities. Do they themselves constitute a business?

In our work we deal with people. Whatever be the nature of our work, it primarily consists of ideas, enthusiasm, sincerity, simple honesty, and integrity. We make more than goods or products; we supply more than a service. We offer a fulfillment. Our knowledge and skill are necessary ingredients; but without something more, our work is reduced to mechanical doing, and we sell only an outer husk.

Wrapped in every package, latent in everything we sell, is the fulfillment of an ideal, the completion of a dream. Part of ourselves is in every product. A client, a customer, buys more than a tool or a can of beans or a television set—he invests his faith in the maker. He believes in the extra something that cannot be defined in any advertisement or stated in any warranty. He expects and he must get a spiritual counterpart.

Flowers, we understand, respond to affection. Contented cows reward the care given by more and better milk. The laborer does not dig a ditch; he helps lay the foundation for a skyscraper. The painting is more than oils and canvas; it contains part of the personality of the painter. Anything we make or create or do with love is unmistakable. The word "love" has been greatly misused, but each of us knows innately its true meaning.

We dream. We find our own way of expressing love and understanding and faith in God in what we do. We find and keep our ideals and zest by lifting our eyes to the stars in our own ways. Memories of nature help me. I have learned very few botanical names, but I feel kinship with all growing, living things. Here in Arizona I have my own porch where I watch the mercurial, intense, brilliant sunsets, given indescribable richness of hue by the desert sands that fill the air. As each color pulsates, fades, glows, fades again, until the sun sinks in a red glow behind the grim, rocky hills, there comes that renewal, that rebirth, that animates whatever I try to do.

Long years ago a miner told me, "For weeks I may not see the outdoors. I do not need to," he said simply. "Coal is hardened sunlight and has all the beauty of a primeval woods."

Beauty, remembered, does not belong to long ago and far away. It is here and now in our minds. And it is just as real in whatever we are doing and will transform our work into that something extra and our offerings into more than the material.

● Hundreds of tanks and jeeps rolled by in front of us. Thousands of soldiers, men and women, marched by, carrying flags or bayoneted guns. It was April 16, 1964, and the state of Israel was sixteen years old. The thousands of spectators that lined the streets of Beersheba exuberantly cheered this holiday. These people were once more in their homeland after nearly two thousand years of being scattered over the world.

How strange, I thought; all of these people are here for a very important reason, a reason staggering in its impact, but for the most part they don't know what it is. I wonder what would have happened if I had turned to the black-moustached man next to me and said, "Do you know that you are in this country so that when all is ready this land can receive our Lord Jesus Christ?" This impulse remained checked, and the black-moustached man went on feeding a melting ice cream bar to his little girl. It's difficult to be in a crowd and feel that one is the only person present who knows a secret of infinite importance and also knows that the crowd is not interested in hearing it.

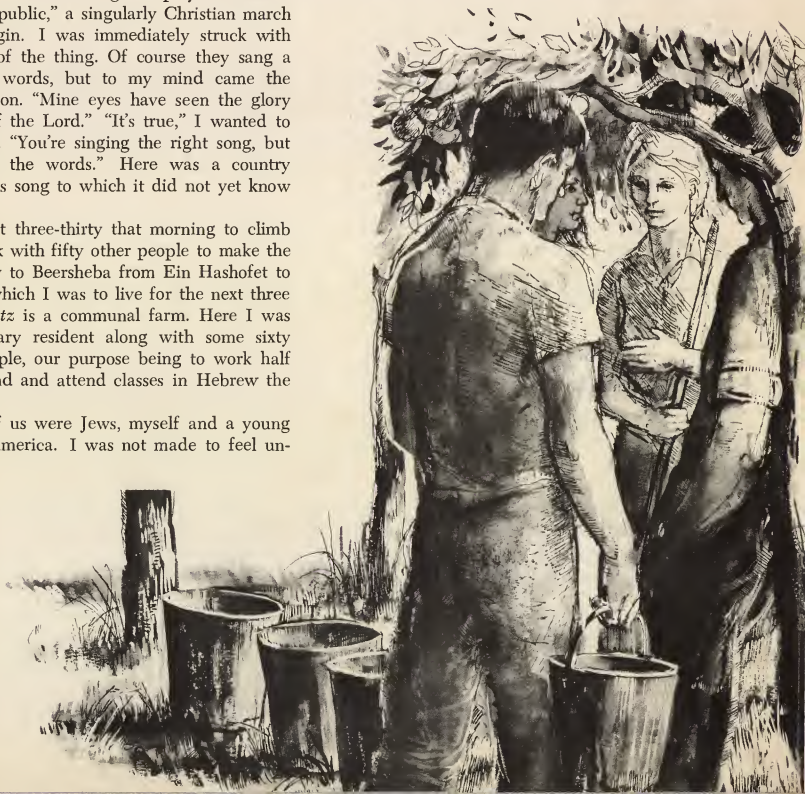
Just then one of the bands began to play "The Battle Hymn of the Republic," a singularly Christian march of American origin. I was immediately struck with the huge irony of the thing. Of course they sang a different set of words, but to my mind came the well-known version. "Mine eyes have seen the glory of the coming of the Lord." "It's true," I wanted to call out to them. "You're singing the right song, but you don't know the words." Here was a country singing a glorious song to which it did not yet know the words.

I had arisen at three-thirty that morning to climb into a large truck with fifty other people to make the five-hour journey to Beersheba from Ein Hashofet to the *kibbutz* on which I was to live for the next three months. A *kibbutz* is a communal farm. Here I was to be a temporary resident along with some sixty other young people, our purpose being to work half a day on the land and attend classes in Hebrew the other half.

All but two of us were Jews, myself and a young man also from America. I was not made to feel un-

"The House of Judah Shall Walk with the House of Israel"

BY CAROL LYNN WRIGHT



welcome because of this, but definitely I was a curiosity—not only was I a Christian, I was a Mormon as well. It didn't take long for word to get around the *ulpan* (Hebrew school) that I belonged to this peculiar religion, and soon I began to receive questions about it. "Why aren't you singing in a choir somewhere?" asked Sharrona from Chicago. "That's my only concept of a Mormon." Other people's concepts of Mormonism were sometimes equally unenlightened, but always it was something regarded with curiosity if not interest.

The first week I was there, my roommate Mary Anna came rushing in with incredulous eyes. "Carol Lynn, why did you not tell me you are a Mormon?"

"You didn't ask me."

"Oh, but you should tell me!" Mary Anna had been born in Russia and had escaped through Berlin with her family a year before the wall went up. "In Germany we studied about many religions, and they are not so interesting. But Mormons—they are different—they are very interesting. Sometime you must tell me all about it."

In the months of my stay there I told many people about it. Sometimes even unleashing the urge I stifled at the parade, I tried to explain our beliefs about the return of the Jews and what was in store for this people in the future. I had with me a copy of Orson Hyde's prayer in which he dedicated the Holy Land on Sunday morning, October 24, 1841, for the return of the Jewish people. Many times I read the prayer to various of my friends there, and always they found it impressive. "That man was really a prophet," commented one.

But each of the returning Jews has his own reason for returning to Israel, which to him often does not tie up with the larger plan. Steve from England came for a while because he never could get a suntan in London. Others came just to see what was happening in this country. Many felt like Danny from Morocco when he said, "I came here to stay because I know the world does not want me."

Our *kibbutz* was seven and one-half miles away from Armageddon. I liked to go out and sit on the hay sometimes at night and watch the lights over there and contemplate what would be happening in

the future. Or in the early morning I would pause in my work of painting grapefruit trees or weeding the cucumbers to watch jets streak through the sky. It's a strange feeling to hear a country sing a song to which it doesn't know the right words.

The day before I left Israel I heard a remarkable duet—a prophecy in miniature that will one day be fulfilled over and over—Judah and Joseph singing together. I had spent that week with the Jovail Dancers from Pasadena (California) Stake, who were there touring the country and performing Israeli dances. Wherever they went the audiences were captivated. Said one young man who sat beside me, "*Nekhmadin*, *nekhmadim* (charming, charming)." Wednesday, July eighth, we went to Tel Aviv, where the dancers performed for the Central Committee of Israeli Dancing. There on the open veranda they performed for about fifty people, who were themselves experts in the Israeli dance. As the dancers performed with characteristic excellence of technique and spirit, the audience stared in unabashed delight. Their applause for each number was prolonged and sincere.

After the last dance the chairwoman of the committee arose and said, "We have had many emotional experiences in our work with dancing. Last night was a special celebration here commemorating the Israeli dance. I did not weep last night. Today I wept. You are wonderful. You have something we do not have." And then the whole group danced together, all of us, marching out onto the lawn, singing and waving branches from nearby trees. It was then that the accordion burst into "Mine eyes have seen the glory of the coming of the Lord." There we were, Joseph and Judah, singing different words, but the same melody.

"In those days the house of Judah shall walk with the house of Israel. . . ." (Jer. 3:18.) When prophecy is fulfilled, it utilizes those who are ready. Joseph cannot reach his destiny without Judah, nor can Judah without Joseph. The days of walking together are only beginning. Each must learn much from the other. This will happen, and the united house of Jacob will one day be prepared to sing unitedly hymns of praise to their God.



*What words in our language
have brought more happiness
to people
than the magical*

THREE

BY SHIRLEY M. DEVER

● "Three little words, eight little letters," the lyrics of the nostalgic song begin. What three words in our language have brought more happiness to more people than the three magical words "I love you." Whether they are said by a couple who are "going steady," a couple who have become engaged, or a married couple, they never lose their tender meaning. Later, when parents say "I love you" to a child, they are expressing a different kind of love; but it is just as meaningful, every bit as tender. Yet, there are many times in life when we don't say "I love you" to someone even though we feel it with all our heart. Then we may express it in a different manner. A friend grants a tremendous favor; we might tell our friend, "You're wonderful," which, in effect, means the same thing.

The confusing thing about love is that there are so many different kinds of love: the love between a man and a woman, the love between parents and their children, the love we feel for our friends and neighbors, and even the love we have for certain places. But no matter what particular kind of love we may feel at a given moment, the warm glow that spells happiness is always present when we love. God tells us to love. He tells us we are all brothers and sisters and that we are to love one another. Just think of how quickly our world problems would be solved if we did all love each other.

There is more to love than merely telling someone "I love you." In this greatest of all human emotions, it is true that "actions speak louder than words." We must continually prove that we love our fellow

LITTLE WORDS

human beings by our actions. A husband may tell his wife "I love you" faithfully every day, but if his actions toward her do not bear him out, how can she believe him? If he is constantly rude and inconsiderate to his wife, she'll wonder if he is merely "battering her up." Or she may feel he is easing a guilty conscience.

Volunteering to help others before you have to be asked is a surefire way to prove your feeling for someone else. It may be helping mom with the dishes or washing the car for dad or running an errand for your older sister. If you can anticipate another person's wishes before he asks for assistance, you've gone a long way toward proving your love for him.

All of us have annoying little habits that annoy those we live with. When we make an attempt to correct ourselves, we are going a step further to show that we care. For instance, if you always leave your room in a shambles, you can be sure your mother is annoyed. Why not give her the break she deserves? Get up a little earlier than you normally do. Make an effort to leave your room neat before you go to school or pursue weekend plans. She'll be shocked at first. But deep down, she's going to feel that you really love her. You just proved it to her.

Love and respect are pretty close allies. When you go to a party you make sure that you go home with the boy who brought you—not your girl friend's date. You think a lot of her, so you must respect the fact that he's her date for the evening. If a couple are "going steady," you respect this fact. Perhaps in a weak moment the boy might try to date you. But

you respect this couple. You wait until you know their relationship is dissolved before you accept.

Likewise at home you respect your brothers' and sisters' possessions. If you must borrow, you always ask first. You don't run in and out of their room as if it's your room. In a home everyone needs privacy, a place to hang his hat and call his very own. When we love our families we remember to respect their rights. Again we prove that we care for them.

Lavishing praise on others when they perform well is another way of expressing love. When you tell a girl friend she's great after she's sung a solo at a school assembly and when you tell a star football player he's great after he catches a pass for a touchdown, you are letting them know you care, that you're rooting for them. And let's face it. All of us need backers in the bleachers rooting for us.

The thing to remember in expressing love verbally is to be sure you are sincere. When you really mean it, when the words tumble out spontaneously, you can be sure that the recipient of your tender words will believe you.

When someone says "I love you" to you or expresses it in another way, either by actions or words, be sure to respond. Let them know you heard them or that you were aware of the kind deed they performed for you. Don't give them the "block of wood" treatment if you expect to hear expressions of love again. For being able to receive love in the right spirit is as important as being able to give love to another.

Let's learn to love, for love does make the world go around.

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Tragedy or Destiny (Continued from page 180)

father or mother is taken from a family, or when violent deaths occur. Some become bitter when oft-repeated prayers seem unanswered. Some lose faith and turn sour when solemn administrations by holy men seem to be ignored and no restoration seems to come from repeated prayer circles. But if all the sick were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended.

POPULARITY

BY JESSIE C. ELDRIDGE

*I find teen-agers very nice,
Especially the girls . . . they tarry*

*To speak to me upon the street,
And even ask if they might carry*

*My bundles for me . . . to my door,
Then stay awhile to help me
more!*

*I may become the teen-age
rage;*

*I have four sons all marriage
age!*

If pain and sorrow and total punishment immediately followed the doing of evil, no soul would repeat a misdeed. If joy and peace and rewards were instantaneously given the doer of good, there could be no evil—all would do good and not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency, no Satanic controls.

Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment, or even death; and if these were not, there would also be an absence of joy, success, resurrection, eternal life, and godhood.

"For it must needs be, that there is an opposition in all things . . . righteousness . . . wickedness, . . . holiness . . . misery . . . good . . . bad. . . ." (2 Nephi 2:11.)

We are assured by the Lord that the sick will be healed if the ordinance is performed, if there is sufficient faith, and if the ill one is "... not appointed unto death ..." (D&C 42:48.) Here are three factors. Many do not comply with the ordinances, and great numbers are unwilling or incapable of exercising sufficient faith. But there is the other factor which looms important: if they are not appointed unto death. Every act of God is purposeful. He sees the end from the beginning. He knows what will build us, or tear us down, and what will thwart the program and what will give us eventual triumph.

The Lord does not always heal the sick, nor save those in hazard-ous zones. He does not always relieve suffering and distress, for even these seemingly undesirable conditions may be part of a purposeful plan.

Being human we would expel from our lives, sorrow, distress, physical pain, and mental anguish and assure ourselves of continual ease and comfort. But if we closed the doors upon such, we might be evicting our greatest friends and benefactors. Suffering can make saints of people as they learn patience, long-suffering, and self-mastery. The sufferings of our Savior were part of his education.

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him. . . ." (Heb. 5:8-9.)

I love the verse of "How Firm a Foundation"—

"When through the deep waters I call thee to go,

The rivers of sorrow shall not thee o'erflow,

For I will be with thee, thy troubles to bless,

And sanctify to thee thy deepest distress." (Kirkham, *Hymns*, 66.)

And Elder James E. Talmage wrote:

"No pang that is suffered by man or woman upon the earth will be without its compensating effect . . . if it met with patience."

On the other hand, these things

can crush us with their mighty impact if we yield to weakness, complaining, and criticism.

Elder Orson F. Whitney wrote: "No pain that we suffer, nor trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven. . . ."

The Lord stated:

" . . . he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (D&C 42:48.)

If not "appointed unto death" and sufficient faith is developed, life can be spared. But if there is not enough faith, many die before their time. It is evident that even the righteous will not always be healed, and even those of great faith will die when it is according to the purpose of God. The Prophet Joseph Smith died in his thirties as did the Savior. Solemn prayers were answered negatively.

In his own home town, Nazareth, Jesus said unto them:

"Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." (Luke 4:23.)

"But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

"And he did not many mighty works there because of their unbelief." (Matt. 13:57-58.)

And then he continued:

"But I tell you of a truth, many widows were in Israel in the days of Elias, . . . when great famine was throughout all the land;

"But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in the time of Eliseus the Prophet; and none of them was cleansed, saving Naaman the Syrian." (Luke

4:25-27.)

The power of the priesthood is limitless, but God has wisely placed upon each of us certain limitations. I may develop priesthood power as I perfect my life. I am grateful that even through the priesthood I cannot heal all the sick. I might heal people who should die. I might relieve people of suffering who should suffer. I fear I would frustrate the purposes of God.

Had I limitless power, and yet limited vision and understanding, I might have saved Abinadi from the flames of fire when he was burned

at the stake, and in doing so I might have irreparably damaged him and limited him to a lower kingdom. He died a martyr and went to a martyr's reward—exaltation. He would have lived on the earth and could have lost his faith, his courage, even his virtue, and his exaltation.

I would likely have protected Paul against his woes if my power were boundless. I would surely have healed his "thorn in the flesh." And in doing so I might have foiled the program and relegated him to lower glories. Thrice he



"IT IS SAD TO DO THINGS FOR THE LAST TIME"

RICHARD L. EVANS

There was a wistful note in the voice that said it: "It is sad to do things for the last time."¹ Certainly it is sad to do good and pleasant things for the last time. It is sad to part from beloved people for the last time, to part from useful tasks we have become accustomed to, to look for the last time upon the face of a friend, to leave behind beautiful and lovely scenes, to leave behind any cherished part of life. It is sad to see the present move into the past. But here and now, this is how life is lived. It moves one way; it moves forever forward; it will not wait; there is none of it that we can hold to, none that we can rerun. We must move, as time moves—from the present to the future. But we pause a moment for searching, for reflection, for appraisal, a moment for seeing ourselves and our surroundings. In his long, lengthening days, Winston Churchill was asked if he would like to live his life over, to which he replied: "Happy, vivid and full of interest as it has been, I do not seek to tread again the toilsome and dangerous path. Not even an opportunity of making a different set of mistakes and experiencing a different series of adventures and successes would lure me. . . ."² He seemed not so sure that he might do so well the second time as he did the first time through, nor could any of us be certain. We sometimes think we would, but we do not always do better, not even when we know better. In any case, we may well be grateful we have arrived as well as we have, and grateful for hope and faith and assurance for the future—assurance of an eternal plan and purpose that we can count on. No hour returns, no day, no year. But we have reason to be grateful that truth and intelligence, that memory and people are perpetuated in our Father's plan and purpose. "I desire no future," said George Eliot, "that will break the ties of the past."³ Thank God for this assurance: that family and friends, that life and loved ones are everlasting; that we need not look for the last time on that which matters most. And as we look both ways at once, gratefully we recall this grateful utterance: "There is a Future, O thank God!"⁴

¹Tamara Ashby Evans.

²Attributed to Winston Churchill.

³George Eliot (1819-80), English novelist.

⁴Henry de LaFayette Webster, Lorena.

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offered prayers, asking the Lord to remove the "thorn" from him, but the Lord did not so answer his prayers. Paul many times could have lost himself if he had been eloquent, well, handsome, and free from the things which made him humble. (Read 2 Corinthians, chapter 12.)

I fear that had I been in Carthage Jail on June 27, 1844, I might have deflected the bullets which pierced the bodies of the Prophet and the Patriarch. I might have saved them from the sufferings and agony, but lost to them the martyr's death and reward. I am glad I did not have to make that decision.

With such uncontrolled power, I surely would have felt to protect Christ from the insults, the thorny crown, the indignities in the court, physical injuries. Perhaps I would have struck down his persecutors with shafts of lightning. When he hung on the cross I would have rescued him and would have administered to his wounds and healed them, giving him cooling water instead of vinegar. I might have saved him from death and lost to the world an atoning sacrifice and frustrated the whole program.

Would you dare to take the responsibility of bringing back to life your own loved ones? I, myself, would hesitate to do so. I am grateful that we may always pray: "Thy will be done in all things, for Thou knowest what is best." I am glad I do not have the decisions to make. We might consign loved ones to loss of faculties, loss of powers, terrible doom.

Everyone must die. Death is an important part of life. Of course, we are never quite ready for the change. Not knowing when it should come, we properly fight to retain our life.

Why are we so afraid of death? We pray for the sick, we administer to the afflicted, we implore the Lord to heal and reduce pain and save life and postpone death, and properly so, but is eternity so frightful? so awful?

The Prophet Joseph Smith confirmed:

"The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of

mourning we have reason to rejoice as they are delivered from evil and we shall have them again. . . .

"The only difference between the old and the young dying is, one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world." (*Documentary History of the Church*, Vol. 4, pp. 553-554.)

In the Doctrine and Covenants we read:

"Yea, and blessed are the dead that die in the Lord. . . .

"... he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man." (D&C 63:49-50.)

All are not healed or saved, even though great faith is manifested. Hear the Lord again:

"And the elders of the church.

SALUTING SPRING

BY EDNA JULIA KELLER

*Awake, springtime breezes, heed
your goal;*

*This weary wintry world, needs
gladdening.*

*Breathe life into each sleeping
stream and knoll,*

*And start the dozing weeping wil-
lows' swing.*

*Of penetrating blasts they've had
enough.*

*All nature waits for glamor, warmth
of sun.*

*When eager clouds are shaking out
their fluff*

*And beckoning spring, it's time for
garden fun.*

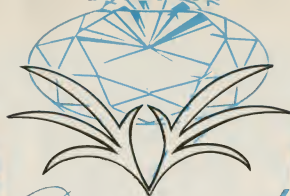
*The bustling robins call. Full speed
outdoors!*

*Like playful clowns the scurrying
rabbits leap;*

*Go 'way, you mischievous con-
spirators!*

*I'll rake the garden's winter coat.
Bulbs deep*

*In laughing soil awake to peekaboo
With glamorous spring in happy
rendezvous.*



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two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

"And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them;

"And they that die not in me, wo unto them, for their death is bitter.

"And again, it shall come to pass that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (D&C 42:44-48.)

If he "... is not appointed unto death ...!" That is a challenging statement. I am confident that there is a time to die. I am not a fatalist. I believe that many people die before "their time" because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents, and sickness.

In the modern revelations we read:

"... it is my will that my servant Lyman Wight should continue in preaching for Zion, . . . and I will bear him up as on eagles' wings; . . .

"That when he shall finish his work I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine." (D&C 124:18-19. Italics added.)

Of the antediluvians we read:

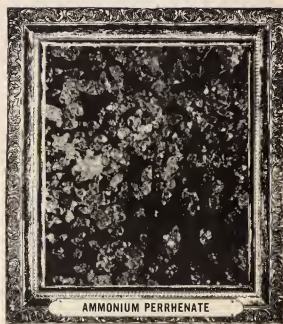
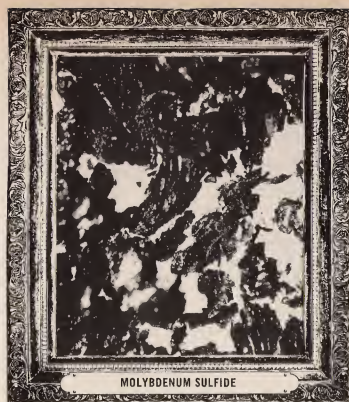
"Hast thou marked the old way which wicked men have trodden?"

"Which were cut down out of time, whose foundation was overthrown with a flood:

"Which said unto God, Depart from us: and what can the Almighty do for them?" (Job 22:15-17.)

(Continued on page 216)

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Hosea 6:1.



The above "portraits" are microphotographs. They show the granular structure of copper by-products, enlarged approximately 60 times by the microscope.

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new \$5 million dollar Molybdc Oxide and Rhenium Recovery Plant adjacent to its smelter. That phase was the start up of one of two roasters which will process molybdenum sulfide from the Arthur and Magna Concentrators.

The plant will be in full production late in May. It will enable Kennecott to supply the growing demand for two grades of molybdc oxide used as an alloy to toughen steel. The ammonium perrhenate will be shipped to a subsidiary, Chase Brass and Copper Company, where it subsequently will be made into Rhenium. A rare metal costing about \$600 per pound in fabricated form, Rhenium is one of the space age metals.

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(Continued from page 214)

In the Old Testament we find this statement: "To every thing there is a season, and a time to every purpose under the heaven:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted. . . ." (Eccles. 3:1-2.)

"Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" (Eccles. 7:17.)

I believe we die prematurely but seldom exceed our time very much, though there are exceptions. Hezekiah, twenty-five-year-old king of Judah, was far more godly than his successors or predecessors. The Judean king had an allotted time to die.

"In those days was Hezekiah sick unto death. And the prophet Isaiah . . . came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live."

Hezekiah, loving life as we do, turned his face to the wall and wept bitterly:

" . . . remember now how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight. . . ."

It was wholly proper that Hezekiah, like ourselves, should cling to life and protect it. The Lord yielded unto his prayers.

" . . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee. . . ."

"And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria. . . ." (2 Kings 20:1, 3, 5-6.)

The Lord slightly modified his plan and gave Hezekiah fifteen years and freed Judah from Assyria.

Again, Abinadi could not be killed before his time to die:

"Touch me not, for God shall smite you . . . , for I have not delivered the message which the Lord sent me to deliver; . . . therefore, God will not suffer that I shall be destroyed at this time. . . ."

"Ye see that ye have not power to slay me. . . ." (Mosiah 13:3, 7.)

He was fully protected until his mission was fulfilled, then was permitted to be martyred. "O God, receive my soul," (Mosiah 17:19) he cried, and " . . . his face shone with exceeding luster, even as

Moses' did while in the Mount of Sinai, while speaking with the Lord." (Mosiah 13:5.)

Occasionally the Redeemer mentioned, " . . . mine hour is not yet come." Then as he approached Jerusalem the last time, he announced to his disciples: "The hour is come. . . ." (John 12:23.)

Returning to the Apostle Paul: The Devil seemingly was determined to destroy him. But until his time to die had come, all hell could not prevail against him. Paul says:

" . . . I am . . . in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

"Of the Jews five times received I forty stripes save one."

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep;

" . . . in perils of waters, in perils of robbers, . . . in perils in the wilderness, in perils in the sea, in perils among false brethren;

" . . . in hunger and thirst, . . . in cold and nakedness." (2 Cor. 11:23-27.)

Until his mission was fulfilled, his life and labors could not be terminated by any powers of earth or hell.

He bore testimony in Jerusalem and in Rome and here in the capital of the world; his work finished, he died a martyr according to tradition and prophecy, but not until his "time to die" had come did he join the immortals.

Heber C. Kimball was given an unusual promise by the Lord showing his control of our destinies. He was subjected to a test which, like the one given Abraham, was well-nigh unthinkable. Comfortless and in great perplexity, he importuned the Prophet Joseph to inquire of the Lord, and the Prophet received this revelation:

"Tell him to go and do as he has been commanded, and if I see that there is any danger of his apostatizing, I will take him to myself."

God controls our lives, guides and blesses us, but gives us our agency. We may live our lives in accordance with his plan for us, or we may foolishly shorten or terminate them.

I am positive in my mind that the Lord has planned our destiny.

We can shorten our lives, but I think we cannot lengthen them very much. Sometime we'll understand fully, and when we see back from the vantage point of the future, we shall be satisfied with many of the happenings of this life which seemed so difficult for us to comprehend.

We knew before we were born that we were coming to the earth for bodies and experience and that we would have joys and sorrows, pain and comforts, ease and hardships, health and sickness, successes and disappointments; and we knew also that we would die. We accepted all these eventualities with a glad heart eager to accept both the favorable and unfavorable. We were undoubtedly willing to have a mortal body even if it were deformed. We eagerly accepted the chance to come earthward even though it might be for a day, a year, or a century. Perhaps we were not so much concerned whether we should die of disease, of accident, or of senility. We were willing to come and take life as it came and as we might organize and control it, and this without murmur, complaint, or unreasonable demands. We sometimes think we would like to know what is ahead, but sober thought brings us back to accepting life a day at a time, and magnifying and glorifying that day. Sister Ida Allredge gave us a thought-provoking verse:

"I cannot know the future, nor the path I shall have trod.
But by that inward vision, which points the way to God,
Lest patience ne'er restrain me from thrusting wide the door.
I would glimpse the beauty or joy for me in store.

"I would not part the curtains or cast aside the veil,
Else sorrows that await me might make my courage fail,
I'd rather live not knowing, just doing my small mite,
I'd rather walk by faith with God than try alone the light."

Life is good when we control it and master ourselves. It is one of great opportunity and tremendous privilege. May God bless us all to grow in knowledge and wisdom. faith and works, bringing to us eternal glory.



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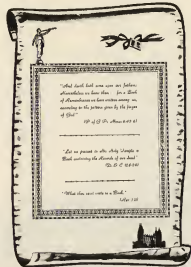
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Fathers, Sons, and

● A father walking or driving with his son to priesthood meeting should have many things to discuss with him. There is so much to teach a boy about the relationship between a mortal man and his Father in heaven, about birth and death, about preexistence and what comes after death, about relationships one with another, about marriage, about ordinances, about temples, about missions that surely there should never be any lag in the dialogue.

Fathers have so much to tell, but often with all of this enticing knowledge to be taught, a father will walk or drive along in silence, apparently satisfied to have the boy by his side. On such occasions the boy is often silent also. Many fathers do not carry on a conversation easily at any time, and sometimes they do not know what to say.

The weekly priesthood meeting should be an experience which will help give a father the needed learning so that he can bring to his son and all the family desirable subjects for conversation. The title of the lesson book for this year is, appropriately, *The Priesthood and You*. By the time the year is past, if the father has been a steady attendant, he will have covered six interesting subject divisions which he could discuss with his boy. We hope that he will have read the material in the guide; and in addition, he will have added to his store of knowledge the opinions and expressions of his fellow members as they developed the lessons in class.

Interestingly, discussions on gospel subjects have been going on in priesthood meetings for many, many years, and yet, in the current lesson book, the material



Their Priesthood

is fresh, and new, and different. The headings are familiar. They are the reliable, steady subjects which will lead to exaltation if followed; but the treatment of the subject is, in each case, alive and vibrant. Look at the list of the main headings:

Priesthood gives you a partnership with God
Your priesthood represents authority
The priesthood brings personal power to you
You are the patriarch of your home
You are your quorum brother's keeper
Your priesthood in the government of God

Approximately eight lessons are under each heading. Attendance at the weekly priesthood meeting serves to remind the older member much of what he already

knows and gives him new approaches to this knowledge and new applications of the lesson taught.

To the new member each Sunday morning becomes pure joy as the Holy Ghost enlarges him. He rejoices because of being a son of God, whom God has not forgotten.

To both the old and new member, the lessons give new ideas on their relationship to their wives and families. All should become better helpmates to their wives and better fathers to their sons and daughters.

The weekly walks or drives of fathers with their sons on the way to priesthood meeting will be enriched as the fathers bring to their sons newly learned knowledge which will bring them into a rich companionship that will be reminiscent of that of Abraham and Isaac or of Jacob and Joseph.





Bishop S. Curtis Hood of the Tulsa Third (Oklahoma) Ward was born in Arizona and has served as both branch and district Sunday School superintendent and as a district and stake high councilman.

There's something special about that chapel-building spirit . . .

Shortly after I became bishop of the Tulsa Third Ward of Tulsa, Oklahoma, we found that our building was too small for the needs of our 300 members. I was advised by the Tulsa Stake president that one of my duties would be to raise \$5,000 to begin an addition to the building. After prayer and consultation with my counselors, we talked to our members in general church meetings, and later talked to them individually, requesting each family

The Presiding Bishopric's Page



Bishop Claire W. Snell of Colorado Springs Ward, Pikes Peak Stake, was born in St. Paul, Minnesota, and was converted while working in Salt Lake City. Transferred to Colorado, he grew in church activity there.

How a "problem priest" became an "enthusiastic elder" . . .

One of the greatest blessings, privileges, and responsibilities of being a bishop is that of working with the Aaronic Priesthood. A few years ago, when I was a newly appointed bishop, we were having problems with a certain young man in our ward. His attendance at all the meetings was almost 100 percent. He always paid his tithing and attended tithing settlement, but whenever there was any

trouble, he was always in the middle of it. He was on the "outs" with the scoutmaster, his Sunday School teachers, and his quorum advisers. He didn't want to attend the classes to which he was assigned, and even managed to move into older classes and then proceed to cause a disturbance. And he refused to enroll in seminary. His father was not a member and seemed to delight in planning family activities for Sunday which would keep the church members in his family from attending meetings. One day a young married couple moved into our ward. The man was a returned missionary and he and his wife had just been married in the temple. His enthusiasm for the church program was boundless. We asked him to serve as adviser to the priests. From that day on things changed in the quorum and especially with our difficult young man, who was now a priest. For the rest of the basketball season the adviser was with the boys two or

"...when ye are in the service of your fellow beings..."

to donate \$200. We visited the inactive members also.

On one occasion, we called on an inactive family and informed them we needed money for our building fund. I stated that we were there for the express purpose of receiving a cash donation in the sum of \$200. In the next few days they brought me \$145, which was not all the money we had asked for, but it was a big contributing factor toward our goal; in fact, this could have been the amount that either caused us to obtain or not to obtain our goal. Another example comes to mind. Recently a letter came to me from a young married couple in California who had previously lived

in Tulsa while he was attending school. She said they had heard that we were striving to continue the building of our new chapel, and they, therefore, were enclosing \$50 to apply to our building fund. These two people were bride and groom during their stay in Tulsa. It is commendable for these young people to be so thoughtful and generous. Many of our Saints have individual projects that assist them in raising funds for the chapel, and many long, hard hours have been expended for this cause. This is all excellent because I think it has created a closely knit group working together for the benefit of all.

three times a week. His Sunday morning lessons were interspersed with his own interesting experiences that he related in such a manner that the priests could not wait for their next lesson. When spring came, he was the first one to show up at MIA with a softball and mitt. He arranged his work so that he could take the boys for an overnight outing in the mountains. He had the support of his good wife, who was always on hand to cheer the boys. It wasn't long until all of the priests began to take an interest in spiritual matters as well as athletics. They were always in their places at the Sacrament service when the prelude music began.

The next fall when seminary started, who was the first one to register? My "picked-on" priest! He was the first one to complete his reading and memorization assignments, the first to complete his talks in Church, and

the first to fulfill his assignments in the priests' cottage meetings.

I received a letter from him recently from BYU. He informed me that he is taking all the pre-missionary-training courses he can get. He mentioned his regret at having missed two years of seminary training and wished that he could talk with the young priests and teachers of the ward about the importance of being prepared for missionary service. He is concerned about his father now that he has realized the importance of the family in the gospel plan.

How grateful I have been through the years for that priest-quorum adviser. He has been gone from our ward for some time; but I will long remember the lesson I learned regarding the completeness of the church program, wherein a young priest, through athletic participation under proper guidance, gained an appreciation and testimony of the fullness of the gospel.

ye are only in the service of your God."

—MOSIAH 2:17

*There is mystery in beginnings—
From where do things come?
They do not just happen;
There is a hand in them
Somehow.
Things must begin to get going.
There is nothing without start.
From dawn to past midnight,
The first second stands
Important.
Time multiplies beginnings;
Each day brings new ones.
Man is the instigator.
In his own life he's
Omnipotent.*

● Each day brings decisions and beginnings that must be made. Sitting astride a fence is a most uncomfortable position. In every group there is someone who does just this. He just sits there and never takes sides, he never begins anything, he just vegetates. He is the original "Why bother? Let someone else do it." But to accomplish, to get ahead, even to just keep even we must march along.

March is a good month to remind us of this. Things are beginning to stir in nature; life is struggling toward a newness. Our homes appear dingy, all outdoors has a grayness, and our very lives are colorless. It is a time for awakening, for new beginnings, a time for decision.

A splash of color in the living room; fresh, crisp curtains at the windows, framing nature, being brushed by March winds; new resolutions in our hearts to hop off the fence and make our lives bright and decisive—all this is spring. There is mystery in the air, a newness of beginnings, a time to jump with our whole selves into creating a better place in which to live. As we work on our surroundings, unconsciously we recreate our spirits. Habits are divided into two groups, one good, one bad. Now in March let us march ahead by discarding the bad and strengthening the good.

A little girl once said, "No one can keep me from my goals but myself." She grew up as she spoke these words. A spurt of growth comes when we realize that



our worst enemy is ourselves. As we desire, we can march forward or we can stay motionless. It is said that nothing stands still, that we either go forward or we step back.

Decision making must begin early in life. Mothers can help their young children in this process. Don't make every decision for them; give them a chance to choose, to learn, to grow. Of course, if you ask them to make a choice of picking up their toys or not, what they will decide to do is obvious. Why not say to them, "You may choose whether you pick up all your toys now and put them in the box or wait until the hands on the clock are here" (pointing to ten minutes hence)? Another time ask them not whether they want to put on a coat before going out to play on a cool day but whether they choose to put on the yellow jacket or the red sweater. Direct them through choices, but all the time give them a decision to make.

We all make a hundred choices a day, and what makes them really hard is that the choices are usually between two good things, not between good and evil. This takes maturity. It's even better to make the wrong choice sometimes than not to make a choice at all. Fence sitting is immobility.

Homemakers have countless decisions to make each twenty-four hours, and a constant one is, "What should we have for dinner tonight?" Here are some choices.

Menu #1

Spring Riblets*
Mashed Potato Puffs
Tiny Green Peas
Minted Gelatin Salad
Gingerbread

Menu #2

Split Pea Soup
Frankfurter Biscuits*
Frozen Fruit Salad

Menu #3

Busy-Day Casserole*
Buttered String Beans
Raw Vegetable Plate
Hot Tomato Juice
Chocolate Treat*

Menu #4

Sue's Meat Loaf*
Easy Scalloped Potatoes*
Tomato Aspic with Cabbage Slaw
Iced Milk and
Cinnamon Crunchies*

Menu #5

Oven-Fried Chicken
Baked Potatoes
Broccoli with Sauce
Pineapple Salad*
Party Custard*

Spring Riblets (serves 6)

5 pounds lamb riblets
Salt, pepper, flour, sauce

Sprinkle the lamb with a mixture of salt, pepper, and flour. Brown in small amount of fat. Pour off drippings. Cover with the sauce and cook slowly in a 300 degree F. oven for about 1½ hours.

Sauce. Cook 1 chopped onion in 2 tablespoons butter. Add 2 tablespoons vinegar, 2 tablespoons brown sugar, 3 tablespoons lemon juice, 1 cup catsup, 2 tablespoons Worcestershire sauce, ¼ teaspoon dry mustard, 1 cup water, and salt to taste. Mix well.

Frankfurter Biscuits (makes 18)

2 cups flour
1 tablespoon baking powder
1 teaspoon salt
¼ cup lard
½ cup milk
2 frankfurters, sliced very thin
¼ cup grated American cheese

Add the frankfurters and cheese to the dry ingredients. Cut in the lard and stir in the milk. Mix lightly. Pat out to ½-inch thickness. Cut and bake in a 450 degree F. oven for about 10 minutes or until golden brown.

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FLORENCE B. PINNOCK,
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Busy-Day Casserole (serves 8)

- 2 cups broken noodles
- 2 cans cream of mushroom soup
- 1 soup-can milk
- $\frac{1}{4}$ cup evaporated milk
- 2 7-ounce cans corned beef
- 2 cups grated American cheese
- $\frac{3}{4}$ cup chopped onion
- 1 cup broken potato chips
- $\frac{1}{2}$ teaspoon dry mustard

Cook the noodles according to directions on package. Drain and add to all other ingredients except the potato chips. Pour into a casserole. Top with the potato chips. Bake about 20 minutes at 400 degrees F.

Chocolate Treat (serves 12)

- 1 package angel-cake mix
- $\frac{1}{4}$ cup cocoa
- 6-ounce package semisweet chocolate
- Essence of peppermint flavoring
- 2 tablespoons powdered sugar
- 2 cups whipping cream
- 1 cup toasted nuts

Prepare the angel-cake mix according to directions, sifting the cocoa with the flour mixture. Bake. Cool. Cut crosswise in 3 layers. Melt the chocolate over hot water. Cool. Whip the cream; fold in the melted chocolate, sugar, flavoring, and nuts. Spread between layers and frost top and sides. Let stand in the refrigerator a short time before serving.

Sue's Meat Loaf (serves 6)

- 2 pounds ground beef
- 1 egg, slightly beaten
- 1 minced onion
- $\frac{1}{4}$ teaspoon pepper
- 1 can chicken gumbo soup
- 2 cups crushed potato chips

Combine all the ingredients. Shape into a loaf and bake in a shallow pan uncovered at 350 degrees F. for about 1½ hours. Add a small amount of tomato juice about $\frac{1}{4}$ inch in bottom of pan so that loaf will not form a crust. Remove from oven about 15 minutes before serving.

Easy Scalloped Potatoes

Boil whole potatoes in salted water until barely tender. Cut into cubes

and put in casserole. Make a sauce of canned cheese soup diluted with milk and seasoned with salt and pepper to taste. Pour over the potatoes, mix lightly, dot with butter, and bake until piping hot in a 350 degree F. oven.

Cinnamon Crunchies (makes 5 dozen cookies)

- 1 cup butter or margarine
- $\frac{1}{2}$ cup sugar
- 2 teaspoons vanilla
- 2 cups flour
- 1 teaspoon cinnamon
- 3 cups corn flakes, crumbed
- 1 cup walnuts, chopped
- $\frac{1}{2}$ cups powdered sugar

Blend the butter, sugar, and vanilla. Sift the flour with the cinnamon; add the corn-flake crumbs, nuts, and the butter mixture. Shape into small balls and place on greased baking sheets. Bake at 350 degrees F. for about 15 minutes. Remove at once from baking sheets and roll in the powdered sugar.

Pineapple Salad (serves 8)

- 1 #2 can pineapple tidbits, drained
- 1 can mandarin oranges, drained
- $\frac{1}{2}$ cups tiny marshmallows
- 1 cup canned pears, cubed
- 1 cup flaked coconut
- $\frac{1}{2}$ cups sour cream
- Dash of salt

Combine all ingredients. Chill overnight. Serve on crisp lettuce.

Party Custard (serves 5)

- 3 eggs, slightly beaten
- $\frac{1}{4}$ cup sugar
- Dash of salt
- 2 cups milk, scalded
- 1 teaspoon vanilla

Combine the eggs, sugar, and salt. Stir in the slightly cooled milk. Cook in double boiler over hot, not boiling water, stirring constantly. Cook for 2 minutes after the custard coats the spoon. Pour into a round baking dish. Chill. Sift $\frac{1}{2}$ cup brown sugar and add $\frac{1}{2}$ cup finely chopped nuts and sprinkle over the custard. Set in shallow pan of ice water. Broil 8 inches from heat until the custard has a bubbly brown crust. Serve immediately.

HOME, SWEET HOME

● Hurry, hurry, hurry, parents; teach your children to be real Latter-day Saints. Be strong, effective teachers by example and by word. Time passes so quickly that you must start this teaching as you bend over their cribs for the first time, then continue without stopping to build and guide and love them. They are loaned to you for such a short time.

As parents do you ever become discouraged? There is so much to teach your sons and daughters in the short time you have them that it seems as if you can only scratch the surface. When Jim and Jane were tiny babies, you looked down at them and thought: "I'm going to be sure that only good things happen to them. They are so special." You felt that you would have them forever, but forever is something like 216 months. That boy will be nineteen then and off on a mission or away to school, and he is never really yours again. The world and new experiences have involved him, and now he belongs to them.

Even though the time is short, you can do more than scratch the surface. You can be the big influence in making your children real men and women. You, as parents, are not here to live their lives for them but to help them live their lives right.

Teach them to live each day and not grab at certain experiences in life too soon. When they grab at life, it is like dividing a doughnut with them getting just the hole. Our young people get nothing but unhappiness when they date at thirteen, go steady at fifteen, and marry soon after. The teen years are the time for parents to help their children to prepare for life; and then when the doughnut is divided, their half is cake.

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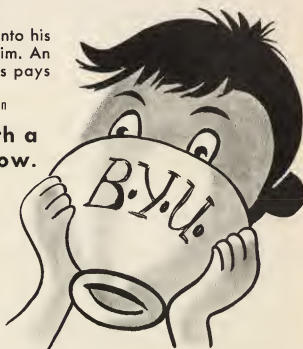
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Making Conflicts Work

(Continued from page 189)

the conflict. We are just ready to begin such resolution. It requires further conversation of an honest, humble, and sharing nature to accomplish that goal. Making-up overcomes anger but not conflict. Conflict issues will likely raise their ugly heads again in a rather definite period of time, as the buildup process once again begins. Annoyances appear time after time in a home situation, making it possible for a buildup to occur again.

Nothing can be resolved in a conflict situation until we handle some of the emotional forces so that reason and understanding can have a chance. President McKay tells the story of a couple, married fifty years, who claimed to have had no quarrels. The couple was asked how they achieved this. The husband indicated that when they were married they agreed that if either felt like quarreling he or she would take a walk first and simmer down. He said, "We've had no quarrels, but I've spent most of my life walking!"

This couple knew they would at times disagree, be angry, and feel like quarreling. They recognized they would not be able to turn their feelings off and on as they desired. Thus, they knew they should find some way to ease anger feelings without taking them out on each other. Walking is one good way to release energy—as is any form of physical activity. Other activities which release energy are projective activities such as art, music, dance, and drama, in which one's inner feelings come out expressively in what is done. One marriage counselor suggests that if you can't think of anything else to do when angry, kneel by a bed or couch and pound on it with both fists or slam a door or bang a pan (but not on the other person's head). Another counselor feels it is foolish to do such things. There ought to be more constructive and creative ways of releasing anger feelings! It is important to recognize the need for handling such feelings and respecting one's partner enough not to use him as a target.



POSITIVE RESOLUTIONS

RICHARD L. EVANS

We would share at this hour some impressions from people whose views would be timely at any time: "Many good resolutions seem to die a natural death after a few days," said James Francis Cooke. "Why? Largely because those who make them do not have that quality of dogged persistence which is resolution itself. . . . Most of our . . . resolutions are negative. People resolve *not* to overeat, *not* to smoke, *not* to drink, *not* to neglect exercise, *not* to waste money or time, *not* to stay up late, *not* to gossip, *not* to make caustic or hateful remarks. These negative resolutions should give way to positive, optimistic thinking and the determination to do something for someone, or for yourself. The best resolutions to make are positive resolutions."¹ ". . . in most cases [resolutions] are so numerous and so harsh that there is no possibility of their ever being carried out," said Dr. Smiley Blanton. "In a short time they are broken. . . . Harsh . . . resolutions . . . tend to make us harsh toward other people. . . . It is only when we can be sympathetic with ourselves that we can sympathize with others."² "Resolve to do good, to be kind, to think of others," continued James Francis Cooke; "make each day count and you will find . . . the feeling of firm resolve to bring about happiness and goodness . . . [Do not] look upon the dark side of things, . . . [Do not] fuss about petty annoyances . . . [Do not] complain about unavoidable trifles."³ "Do not run faster . . . than you have strength . . ."⁴ is the counsel that comes. Avoid extravagance. Live within your means. Avoid the worry and burden of discouraging debt. Be fair; be forthright. Face problems. Face the facts. Be honest—with yourself and others. Improve. Repent. "You cannot run away from a weakness," said Robert Louis Stevenson. "You must sometime fight it out or perish, and if that be so, why not now and where you stand?"⁵ Have faith, and be grateful for life; go forward with quiet, sincere consistency. Thank God for each new day to do better than the day before—and for life and its problems and its purposes. With faith we move from where we are. With faith and work we face the future.

¹James Francis Cooke, "The Challenging New Year," *Etude*, January 1955.

²Smiley Blanton, MD, "Don't Make Resolutions!" *Hygieia*, January 1940.

³D&C 10:4.

⁴Robert Louis Stevenson.

⁵"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 2, 1966. Copyright 1966.

Resolving Conflicts

The sixty-four dollar question is how to resolve conflict issues after we have passed the anger and silence and are ready to talk. This requires communication—not talk—communication. In this communication there must be (1) a recognition of the issues, (2) a recognition of its different meaning to each partner, and (3) discussion and agreement on action which might be taken to ease the matter and provide growth. For example, a frequent source of conflict centers around father's coming home from work and mealtimes.

If a father is perennially late and the wife annoyed, conflict is present. Discussion may not solve the situation. Blaming will not solve the situation. Understanding the varying problems involved will help set the stage for possible solution. If father is continually late and mother is annoyed, his problem and her problem are not one and the same. If resolution is found, each must appreciate his own problem and that of the other.

Mother's annoyance at father's lateness is her problem. Why is she annoyed? To one woman, per-

haps it symbolizes inability to have togetherness; to another, it may symbolize unappreciativeness (she is less important than the business); to another, it is evidence that planning on the home front never works out.

What is father's problem? One problem is mother's response to his lateness and his obligation to contribute to their harmonious relationship. But another problem is that which causes his lateness. Perhaps he is absentminded and thus quite unaware of the passing of time. Perhaps he is a soft touch and gives in to others too readily. Perhaps he is a poor time-manager and seldom allows enough time to complete a job. A man has the responsibility to try and solve such problems; but they aren't always solved easily, and this, both he and his wife need to understand.

How many men can say to a wife, "Don't count on me for dinner; I'm unreliable because I can't judge time!" or, "Don't count on me for dinner, because I'm so absentminded I never recall things," or, "Don't count on me for dinner until I learn to be less of a soft touch for other people's requests!" How many wives can say to a husband, "I want you here for dinner because you're supposed to be here?" How many wives can say to a husband, "I want you here for dinner because I like your company—or want your company," or, "I want you here for dinner because I'm just not happy eating alone," rather than saying, "It is your place," or "You're not being fair!"

I don't doubt the right of women to comment about what is fair or what a man owes to his wife and family. Likewise, I don't doubt a man's right to point up issues of fairness, and so forth, to his wife. What I am suggesting is that arguments about fairness and rightness don't solve marital conflict.

To the wife whose husband comes home late, we can say that his problem involves the competition between his respect for her and their relationship and his ability to handle his work world. To the husband who comes home late, we can say that he probably never fully appreciates all that such a situation means to a wife and that she, too, is caught between her attempts to understand his world and her feelings about the desired

goals in their relationship.

Ofttimes the person in the wrong knows he is in the wrong, but he's in the wrong often because something in his makeup creates an inconsistency he hasn't learned to handle.

What would happen if an absent-minded man were married to a "togetherness-oriented" woman? We could appreciate that they would have lots of conflict. Could you solve such a conflict by telling the man to be less absentminded? Getting a more efficient secretary for him might help. Or a few more calls from home might help. Could you solve such a conflict by telling his wife to be less togetherness-oriented? Perhaps a clearer definition of togetherness, mingled with helps for the husband in keeping

SPRING

BY WEBB DYCUS

*March arrived this morning:
The wild wind whipped bare trees,
And tossed white clouds across the sky
In wordless jubilees.*

*I saw the rippled water shine
Through alders by the creek
And tasted sunlight on my lips
And heard a redbird speak.*

*For sure, when March comes on
the scene
With swift winds all a-wing,
One need not ask the calendar
If this is truly spring!*

important things in mind, would be a better answer. Basic habit patterns can be changed, but for most of us they can be changed only with tremendous desire and great effort and over a period of time. It usually requires a good deal of encouragement from those about us to help us move successfully toward our goal.

In every conflict situation there are some realities present about who can adapt and in what ways. Though each has responsibility to the other to help, consideration of these realities is usually helpful in creating a climate in which better answers are achieved. This requires a humble, honest kind of communication, plus a real sense of dedica-

tion on the part of each to make his maximum contribution to the life of both.

Frequently in our communication we link our desires with the implication of a threat (that probably never materializes). One partner says to another, "You've got to do something about this . . . situation." This is true, but it leaves the implication, "If you don't do something, . . ." Or, to take the mealtime situation, if the wife says, "Either you get here on time or you eat alone," what kind of a reaction is created? Compare this with the reaction you get to a statement like, "Honey, I feel very strongly that we should eat together. How can we solve my problem?"

In resolving conflicts adequate communication can occur only when individuals feel an atmosphere of safety in which trials can be freely expressed and experiments at problem solving attempted. An atmosphere which breathes any sense of threat raises individual defenses, and communication then takes on more of a cease-fire arrangement. Resolution of conflicts requires discussion of possible answers, agreements to try out plans for a period of time, honest evaluation of how a plan is working out periodically, and readjustments as necessary.

In resolving conflicts the approach taken to an issue makes a difference—as does the extent to which it communicates an atmosphere of safety in which trials can be undertaken for solutions. But neither of these can be achieved unless a couple is sure they are talking about the same things. Because we are different personalities, even the words we use don't always have the same meanings. Some students of marriage have felt that the "word worlds" of men and women vary tremendously, so they enter marriage with even words like "love, companionship, and togetherness" meaning different things. This may be true, but we are probably safer in saying that because we are different personalities with divergent experiences, words and phrases will have differing meanings to each. Therefore, couples have to use a lot of "This is what I mean," or "Tell me, is this how you feel?" or "Let me tell you in my language what I think you told me in yours, so we

can see if we're talking about the same thing."

As you can see, a lot of talking is needed! We can't live in a marriage relationship emphasizing personal growth and satisfactions without doing a lot of tolerating, adapting, and communicating. Depth in relationships comes only as people create the conditions where it can exist. Such conditions require opening up to each other through communication.

Now that we have looked more closely at conflict, conflict situations, and conflict resolution, we can see how easily conflicts occur in all families. We have distinguished a difference between conflict and attempted ways of handling it, such as teasing, quarreling, and so forth. We have pointed out the nature of the conflict situation and how it has to be handled before we are ready for conflict resolution. And we have discussed something about the communicative processes needed to develop solutions for resolving conflicts.

This leads to a final thought. No matter how well we do something, what really counts is the spirit in which it is done. As the scriptures say, "... the spirit giveth life." (2 Cor. 3:6.) The particular spirit here is one of appreciation for ourselves and for our partner and his attempts at living the good life. One could learn about personalities and about conflict situations and still use this knowledge to make things harder for a partner. "A little knowledge can be a dangerous thing."

I think we sometimes pray for the wrong things. We ask the Lord to solve our problems for us. Perhaps we should ask him to help us obtain the right spirit so we will really *want* to resolve a situation and feel confidence in using our abilities to find significant solutions. What we need most from him seems to be help in getting the spirit to want to make our lives meaningful, and the support to keep trying when we embark on solution paths which call for some change within us.

Our major challenge and prayer, therefore, should be, in the words of the writer of old, "... and renew a right spirit within me." (Ps. 51:10.)

(The End)

Sing No Sad Songs

(Continued from page 195)

her thoughts. Tom's voice was as cold as an ice cube, and he seemed almost through with her. Most of her friends were disgusted these days, but she thought Tom and Gay would stick. And if they got disgusted, too, she would be really alone.

"Wait," she murmured a second time, bracing herself by a chair. "I'll come and play for you tonight. It won't take me long to change."

"Now you're talking!" Tom perked up.

"There's the paper," Molly said, "there on the end table."

She ran up the stairs feeling limp, as limp as her unstarched blouse, and quickly changed to a plain brown dress, a gown that she'd owned for years. The dress looked drab as a rainy day, as Molly saw at once, and she impulsively opened her drawer and took out a vivid red rose, a rose that went with the red net dress that she enshrouded last night.

Tempted a moment, she tucked the rose into her severely combed hair. She studied it a second, then pulled it out again, hastily putting it back in the drawer and smoothing her dull hairdo. Somehow it looked too festive, too much like happier days.

"Remember, Ronnie," she breathed out loud, "how I always wore flowers for you? But this doesn't call for flowers tonight. It's a debt that I owe to Tom."

She turned out the light, then went downstairs and followed Tom out of the house, straight across the Scarsdale street where Gay was at her door.

"I'm so glad," Gay told Molly. "I'm so glad you are here."

Everyone came and greeted her. Bill Matthews followed the crowd. To Molly he looked like a fine man, as well as an engineer. His mouth was strong and determined, but his eyes seemed to laugh at life.

"I hear you play the piano," he said. "That's what I've been waiting for."

So Molly sat down and played the tunes that Bill and the other guests chose, till Gay said the buffet was ready. Then everything stopped for that. Molly stood up to stretch a bit before she joined the crowd, and while she stretched she heard

a voice that came from behind her.

"The music was swell," Bill Matthews said, appearing at her side.

"Thanks," responded Molly, "I used to play a lot; I was ward organist until my husband died."

"So was my wife," he murmured.

After she spoke she looked at him and saw he had a tray.

"This is the pay for your music," he said. "Come on. Let's sit over here."

He guided Molly to a chair and pulled up a table for her before he sat down on the sofa and started in to talk. They went through some social chitchat until they found common ground when Bill told a tale of catching trout and Molly at once matched his. After that came stories about his fishing trips, and Molly told about the trout that won a prize for her.

"You sound like a real 'lady fisherman,'" Bill said approvingly.

Molly started to answer him, but something about his voice made her steal a look at his eyes, and she saw approval there. And since she understood that look, she suddenly felt strange, so strange that she slipped away from Bill to sit by Tom instead until she saw a few guests go and felt she could leave too.

She got as far as Gay's front door when someone touched her arm.

"Now that you're leaving," she heard Bill say, "I'll see you to your house."

"Oh, that's all right. I'm not going far," Molly quickly said, trying to hurriedly open the door to get away from Bill.

"Of course, he'll take you," Gay broke in. "Don't go home alone. Here, I'll open the door for you. Go on, Bill. Take her home."

Molly heard Gay's front door click and knew they were alone. She saw the moon send down its charm to go with the fragrant air and heard a radio playing tunes, an obligato to spring.

Together they walked across the street and turned into Molly's yard where the willow trees Ronnie planted swayed along with the tunes. And when, after eons, they reached the porch, Molly felt her strangeness turn into rigid cold. She knew she had to end this thing. She must not let it go on. But even before she collected her thoughts,

she felt him take her hand.

"Ronnie!" The name froze in her heart. She didn't make a sound. Ronnie one time held her hand, but no one had held it since.

"Will you go to church with me on Sunday?" he was saying to her. "Maybe I'll see you there," she responded.

Now she felt him drop her hand. With that she heard him say good-night and then go off the porch. And Molly went in to her hall and watched him cross the street before she turned to go upstairs into her lonely room.

She looked at Ronnie's picture,

Almost before she knew it, the red net dress was out and the force, as sudden as midsummer storms, was making her put the dress on. She brushed her hair all fluffy and loose into curls around her face, then opened the vanity, pulled out the rose, and fastened it into a curl.

The soft net dress went into her waist, then dropped into yards of skirt. She caught her breath when the mirror caught her. She looked like Molly again. Just like the Molly Ronnie knew. Just like the girl he loved.

But while she smiled into the

life is for the living, dear. Go on and live for me. Wear that red dress often.

Molly listened to her heart and felt it come alive. Alive like the spring that came to her yard after the winter's frost.

Downstairs her door chimes tinkled, a bright and merry sound.

"That's Gay," She said the words out loud. "I'll go to the door like this."

She picked up the yards and yards of skirt and almost danced downstairs to swing her white door open. But Gay was not there. It was Bill!

"Pardon me, lady," he said, "but this is morning, you know."

"I'm having a private masquerade," Molly warmly smiled. And then she looked at Bill's attire.

"I'm going fishing," Bill explained. "You inspired me last night. I want to see if the trout really grow to the size that you told me about."

She moved her eyes away from Bill across to the living room where Ronnie's picture looked at her. His eyes still smiled too. Then she turned toward Bill once more. "Is that a suggestion?" she asked.

"Whatever you want to call it," he said, "but let's get out while it's nice."

Molly looked at the warm spring day. The sunlight beckoned to her.

"I'm fussy about my rod," she began. "I always use my own."

"I'll get it," he interrupted. "Tell me where it is. And, by the way, you're beautiful, but you're not dressed for the woods."

Molly grinned. "I'll change in a flash. You'll find my rod downstairs, right to the left of the cellar steps. I think it's tagged with my name."

"Okay. I'll hunt around for it. I'll have it before you're dressed."

"That's a challenge," Molly replied as she ran upstairs.

She took off her dress and tossed it aside, then rushed to the closet door to draw out a pair of dungarees and a striped blue pique shirt. She found some worn sneakers and slipped them on her feet, then quickly fixed her blonde hair.

And then she paused a moment and went to her vanity seat to hold Ronnie's picture close to her, to look once more at his eyes. They were still smiling.

THE HUSBANDMAN

BY ROWENA JENSEN BILLS

*In quiet happiness he scanned the rows
Of planted pear and peach and apple trees,
Their blossoms wafting perfume in the breeze
That gently cooled the farmyard through its doze
In springtime warmth, while in the distance, snows
On mountain peaks stood white. The drone of bees
And sounds of milking time were melodies;
He felt paternal pride in all that grows.
Garlands of vines hung heavy over brick
And stone, a shelter for his spouse whose voice,
Through curtained windows, sang of love precise.
In sudden tenderness his heart beat quick
Response to nature's gifts; he could rejoice
Indeed, this land in bloom was paradise.*

then spoke to it aloud: "I didn't let myself have fun. I didn't stay there long." But Ronnie's eyes stared right past her as though she still were strange.

She looked around at the yellow room that echoed with the past. And suddenly Molly was tired, too tired to want to undress. She took off the wilted brown crepe dress and threw it across a chair, then tumbled into pajamas and fell on her own twin bed.

But Molly couldn't sleep that night. Her whole brain seemed to ache, and only in the morning did she doze off and half sleep. She slept in spurts till ten o'clock, picked up the odds and ends in her room, then came to the brown crepe dress. She looked at its drabness disgustedly, then started to hang it away. And as she did a powerful force slipped in to guide her hand.

glass, her thoughts went other ways.

"I bet that Bill would like this dress," She twisted a stubborn curl. But suddenly her thought bounced back. Gasping, she caught her breath.

"Ronnie!" she breathed. "I didn't mean that! Oh, Ronnie! Forgive me, please!"

Weakly she sat on her vanity stool and pulled his picture to her. She looked at it then as she had so many times before.

And then she looked again.

For Molly saw something different today. This time he looked at her. His eyes were acquiescent, and they held smiles. Smiles of understanding. Smiles that she had wanted all these months. And as she watched, her heart could read a few words in his eyes.

We love each other, Molly, and that can't ever die. We will have each other throughout eternity. But

Since Cumorah

(Continued from page 197)

think of the words of Helaman:

"... even since the days of Abraham there have been many prophets that have testified these things; ...

"... and also almost all of our fathers ... have testified of the coming of Christ. ..." (Helaman 8:19, 22.)

The very existence of many of the basic concepts in these early

Christian and Jewish writings has always been denied up until now, for the ideas have been repugnant to all the established churches. The idea of a small and elect "Israel within Israel" runs counter equally to rabbinic teachings and to the fundamental Christian doctrine that with the coming of Christ the Church became universal, embracing all mankind, wheat and tares, good and bad, indiscriminately. The concept of the Lord's preaching to the spirits in prison and the

vicarious work by which they were to be liberated has usually been denounced as a Gnostic aberration. The idea of a strict hierarchical organization of the Church and careful concern for rites and ordinances is completely opposed to the conventional view of the primitive Church as a spontaneous brotherhood of love devoid of all set forms. The idea of any secrecy or reticence in the preaching of the gospel is, as we have seen, offensive to the present-day Christian teachers.

Peculiarly obnoxious to the churchmen of the past is that great concern for progeny, which is a mark both of the Scrolls and of the Coptic writings, the latter having much to say about a very special ordinance of marriage; in fact, according to the Philip, the main purpose of Christ's coming to earth was to reunite Adam and Eve in a covenant of marriage which would last for the eternities.¹³ Re-unite? To be sure, for the doctrine of the pre-existence, vigorously condemned by the doctors of the church from the 4th century on, runs like a red thread through the Nag Hammadi writings and the Dead Sea Scrolls alike.

Bridging the Gulf: Granted that we seem to be in the same universe of discourse in the newly found Christian and Jewish writings as in the Book of Mormon, how can we explain the coincidence in view of the vast gulf of space and time that separates the Old World from the New? Actually the gaps dwindle away on close inspection. As to space, it needs no elaborate demonstration to show that culture is a highly portable and mobile commodity under certain conditions, spreading rapidly and persisting with great tenacity. One need only consider how the salient elements of Buddhism, Hellenism, Romanism, Arabism, and "Hispanidad" quickly conquered large areas of the globe and remained in possession for centuries. From the earliest times all the regions of the world



"THOUGH I CANNOT SEE ALL THE WAY ..."

RICHARD L. EVANS

"If someone were to ask you to go with him ... to a moving picture of the things that are going to happen ... would you go?" asked William Frederick Bigelow. "Would you be willing to risk seeing the things [of the future] ... ?" ¹Toiling, rejoicing, sorrowing, onward through life he goes²—that is the biography of most men, and few would change it if they could, or ask to look forward to the days of rejoicing or³ of sorrowing. "What the ultimate significance of life is, I do not know," said Dr. Arthur E. Morgan. "It seems to be an adventure, and that means risk, with uncertainty as to success or failure. I do not know how great is the risk. ... It has been a long struggle for humanity to come thus far. ... I must not fail. ... Though I cannot see all the way ... courage is essential, and patience. ... Open-minded search for truth is essential. ... And I must learn to enjoy life ... for ... unless we find goodness [and happiness] from day to day, it will not appear to us at the end."⁴ "We have climbed to here by faith."⁵ "The look ahead is always intriguing ... [with] gratitude for a fresh opportunity."⁶ This is the substance, the spirit of facing the future: faith, hope, happiness, patience; preparation; a willingness to trust and to take the next step without asking "to see the distant scene." Some have seen something of the future. To the prophets there has been some opening of it. But the usual and intended plan and pattern is to face our problems and opportunities a day at a time, an hour at a time, with an awareness that it was a kind and loving Father who gave us the principles, the commandments, the laws of conduct, of causes and consequences, with faith to move into the future without seeing all of its events, but with assurance as to eternal certainties, and as to the purpose and importance of doing and enduring. And we may know that we are in good hands, and well would keep prayerfully close to Him who gave us life, and loved ones and all our opportunities. "Though I cannot see all the way ... courage is essential, and patience ... I must learn to enjoy life ... Whatever the goal may be, this is the true path."⁷ And happiness is part of life's great purpose.

¹William Frederick Bigelow, "When the Bells Ring," *Good Housekeeping*, January 1941.

²Longfellow, "The Village Blacksmith."

³Dr. Arthur E. Morgan, (quoted by William Frederick Bigelow, above).

⁴James Francis Cooke, "The Challenging New Year," *Etude*, January 1955.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 9, 1966. Copyright 1966.

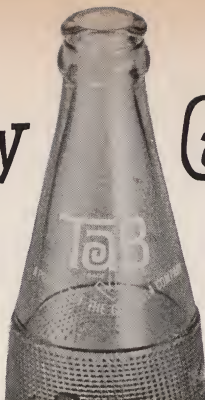
have been accessible to men, and year after year steadily accumulating evidence shows that the ties between the great classical civilizations have been far closer than anyone had hitherto suspected.²⁴ Space is no obstacle to the transplanting of culture—least of all empty space.

As to the time gap, the Scrolls have presented the most interesting anomalies from the beginning. Eminent Jewish scholars have seriously assigned them to the Middle Ages while others have found them to belong to pre-Christian times. Christian communities such still survive. And these Mandaean carried on the teachings and customs of Qumran in distant places many centuries after the Dead Sea community had disappeared; remnants of the Mandaean, in fact, still survive. And these Mandaean and the society at Qumran have both been traced back, independently and together, to the Rechabites, who before the days of Lehi sought to live as true Israel in the Judean wilderness. We have here a remarkably stable tradition, for the life was simple and the sectaries always followed the same handbook—the writings of Moses—and thus perpetuated a timeless and unchanging tradition. And Lehi definitely belongs to that tradition—consciously so, according to Helaman, who puts him squarely in that line of prophets of whom Zenos (like the Zadok of the Scrolls) is the type.

Let us hark back briefly to the case of Zenos. Could he have been the author of the *Thanksgiving Hymns*? He could have, but that is not necessary—he could have lived centuries before the Qumran poet and still resemble him very closely. After all, half a dozen Zadoks have been identified, all related and all engaged in the same type of activity. It is a commonplace of the apocryphal writings that two heroes who behave alike become identified in the minds of

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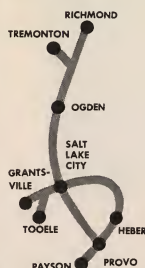
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later generations. Like the religious writings of the Egyptians (to which they have genuine affinity), the documents we have been considering are wholly taken up with types and images rather than with unique historical events and personalities; ancient religious texts operate to a degree which we often fail to appreciate, with interchangeable parts, characters, and names. It is hard for the analytical-minded Westerner to understand what goes on, and a vast amount of ink has been wasted on studies attempting an exclusive pinpointing of this or that character or event in the Dead Sea Scrolls. But for the people who wrote the Scrolls, it was quite possible for John to be an Elijah or the Teacher of Righteousness a Messiah.

(To be continued)

FOOTNOTES

⁶⁷The situation is depicted in the *Epistle of the Apostles*, c. 20 (31) (Ethiopian text), and xiv (Coptic text), and in the newly discovered *Apocryphon of James*, discussed by H.-C. Puech and G. Quispel, in *Vigiliae Christianae*, 8 (1956), pp. 10-11.

⁶⁸*Gospel of Philip*, 106.

⁶⁹*Gospel of Philip*, 104, cf. 110.

⁷⁰Puech and Quispel, *op. cit.*, pp. 13-14.

⁷¹*Ibid.*, p. 13.

⁷²*Gospel of Thomas*, 52.

⁷³*Gospel of Philip*, 116, 118.

⁷⁴For a recent treatment of these ideas, S. Piggott, ed., *The Dawn of Civilization* (N.Y.: McGraw-Hill, 1961.)

NEW SHOES FOR SUZIE

BY ETHEL JACOBSON

One shoe,
Two shoes,
White and spanking
New shoes,
Good for puddles—
She hopes for a flood!
And even better
For sloshing through mud.
One shoe,
Two shoes,
Who'd ever believe
They're new shoes?

The Church Moves On (Continued from page 172)

Sampson were retained as counselors in the presidency.

Windows of Heaven, the church-produced full-length motion picture telling the story of President Lorenzo Snow's trip to St. George and the reemphasizing of the law of tithing at that time, was presented this evening on KSL-TV. The film has been given in wards and stakes of the Church.

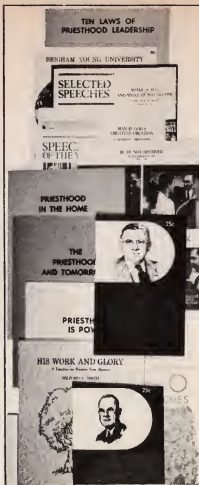
FEBRUARY 1966

1 February is the month of the traditional penny drive for the Primary Children's Hospital in Salt Lake City. Primary children and their friends—some feeling very generously old—give pennies to the hospital for every year of their age.

2 Theodore (Ted) Lincoln Cannon, 61, vice president of the Salt Lake Tabernacle Choir and secretary of the Church Information Service, died in a Salt Lake City hospital. Funeral services were held February 5.

6 Boy Scouts of America week began today. Generally LDS wards and branches in the United States held special Sabbath-day services addressed to scouting and youths in the Boy Scout program.

8 "Recommittal 1966" for Boy Scouts and scouters was personally led by President David O. McKay as he gave a word of greeting and joined in the Scout oath and Scout law on a taped radio program on KSL, Salt Lake City, and KIRO, Seattle, on this MIA evening. President McKay was introduced by YMIA General Superintendent G. Carlos Smith, Jr. The four-and-a-half minute tape is to be used by many radio stations throughout the United States and Canada. The Canadian Recommittal 1966 is scheduled for February 22. On that day the worldwide shortwave radio station WRUL, New York and Boston, broadcasts this tape as well as a Spanish version led by President A. Theodore Tuttle of the First Council of the Seventy and a German counterpart by Elder Theodore M. Burton, assistant to the Twelve.



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Elder Hugh B. Brown, What Is Man and What He May Become15
Elder Elroy L. Christiansen, Man Is God's Greatest Creation15
Elder Harold B. Lee, Be Ye Not Deceived15
David H. Varn, Jr., God as Creator and Man as Creator15
Elder Paul F. Royall, Every Man in His Place25
Elder Spencer W. Kimball, Tragedy or Destiny25
Elder Paul F. Royall, Family Togetherness—Parents, Children, and God20
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7 Hill Cumorah Pageant Tour	8 days	Leaves July 26th
8 Hill Cumorah Pageant Tour	15 days (bus and air)	Leaves July 29th
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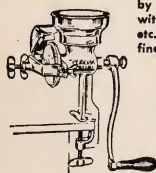
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HALL'S REMEDY

Salt Lake City, Utah

The San Blas People

(Continued from page 201)

is worn. Beads are wrapped around wrists and legs so tightly they seem to cut into the skin, and the costume is completed with a gold ring in the nose. Many have a line down the center of the nose, intended for beauty, which is first cut and then filled with dark dye. Small girls first begin wearing the nose rings at about eighteen months. The rings are changed in size from time to time as the child grows. For ceremonial occasions, or if a tourist will pay to take pictures, the women will don large gold ear plates about five inches in diameter. These are valuable and represent the accumulation of years of industry and sales of beads and *molos* to tourists.

Albinos are very common on the islands. With pinkish white skin, yellow hair, and pink or blue eyes, they contrast sharply in appearance with their fellows. As their eyes are oversensitive to light, they have a peculiar squint. Among the people they are believed to be "sons of the moon" and are revered for their supposed spiritual powers.

The Cunas are highly respected for their integrity and industry. Many are employed in the military installations of the Canal Zone. They possess a high order of intelligence, and as they began to join the Church we discovered they have a capacity to appreciate the deeper meanings of the gospel. They are faithful in the priesthood and have become fine labor and full-time proselyting missionaries.

While the women sew and make necklaces of shells and animal teeth, the men fish and cross almost daily to the mainland where they go upstream in a river to fill gourds with fresh water. They gather firewood, coconuts, and bananas and hunt game. All natives are adept with *cayucos*—the native canoes and sailboats.

One of the early contacts with this fascinating people by LDS authorities was made by the first president of the Central American Mission, Gordon M. Romney, in 1953. The local brethren in Panama arranged an invitation, and President Romney addressed a tribal council of all the San Blas chiefs. His message about the Book of Mormon, "the history of your fore-

fathers," was well received.

More recently the second chief of the important island of Ailigandi, named Iguanikdippi, visited an MIA in the Balboa Branch on the Pacific side. This was in 1961, and long conversations with members followed. The chief was impressed with the similarity of his native traditions and the teachings of the Book of Mormon. He returned to Ailigandi and told his people "the salvation of the Cunas will come through the Mormons."

The resemblance of beliefs between these peoples and the Latter-day Saints is quite striking. They believe that anciently there were days of darkness in which the wicked were all destroyed. Soon after, the "Man of Light" (Ibeorgun) visited them and taught them not to kill their deformed children, how to govern their lives, and other things. He healed their sick and promised to return.

The preexistence of man living in the presence of God is believed universally. They teach that animals and plants have spirits and existed before this life.

God, to the Cuna, is like a man in form, and he has a wife. On one visit we asked an elderly woman on Ailigandi, speaking through an interpreter, "What is God like?"

"Oh," she said, "he is like my father on this earth."

"But," we said, "the other churches are teaching that he is only a spirit without a form."

"Oh, yes," she replied, "but that is just a preacher's lie."

These islanders believe in degrees of glory or salvation. Their *neles* or prophets claim to have visited people in these different glories. They believe that at death they enter in the celestial house of the "Father."

Other traditions are: Their ancestors were white and came from far across the sea, but because they failed to obey the commandments they were punished with a dark skin. The Son of the great God came to earth and was killed. He later came to these lands and gave many laws. Their people failed to obey and were again punished. Someday they will be white and fair.

Their community government is communal in nature and is directed on each island by a chief and two subchiefs. If a large catch of

fish is made they belong to the whole group; each family takes what it needs. Disputes are settled by a council of chiefs and elders, but decisions must have public acceptance.

In 1961 Donald Cross, the president of the Balboa Branch, began teaching the gospel to the Cuna Indians employed at Fort Kobbe. Full-time missionaries were sent from Guatemala. Several baptisms resulted, and some were later called on full-term missions. Iguanik-dipipi visited other islands, telling of the Mormons. President Cross and Aurelio Munoz were invited to speak before the council in Ailigandi. They were asked to establish the Church on the island.

A young convert, age sixteen, named Miguel Martinez, was converted by the missionaries on the mainland. Two months later he received a summons to appear before the tribal council of his home island of Carti Tupile. All natives leaving the islands are subject to discipline and may be called back at any time. Miguel returned by

boat with some degree of fear and trembling. Before the council of the elders he came, and the chief said: "We hear you have joined a new religion. Tell us about it."

This boy, so new in the Church, stood before the council and opened up his Bible. He taught them the restored gospel. The old men nodded in agreement. "This boy has learned more of God in three months than I have learned in all my life." A native Christian missionary said, "I knew these people in the United States. They are good people. I do not feel you can do wrong in accepting the Mormon Church. I advise you, my people, to pay attention to the words of this youth. He speaks the truth." Miguel continued his teaching nearly all night, and then for a week he went from hut to hut teaching groups of families.

On one of our visits to Ailigandi we found the chief to be a grandson of Simral Colman, the great orator of the tribe and the negotiator in many disputes with Panama. This chief has a brother,

the schoolteacher on the island, who has joined the Church.

In November 1964 Elder Marion G. Romney visited the islands in company with President Terrence L. Hansen of the Central American Mission.

The opportunity for the people of the San Blas Islands to accept the gospel has not fully come. The missionaries continue working on the mainland where more than seventy of the Cunas have been baptized. It is our sincere hope that the day may not be too distant when the Church may be established on the islands of the Cuna nation. All of the members of the Church who have come to know them well believe they may then be baptized in great numbers.

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Brenner, Harold S., Jr., president of Atlantic Branch, Central American Mission. Tape recording.

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The Goodness of People

(Continued from page 203)

man who answered the telephone if he would step to the writing stand, where I had been addressing a letter a short time before, and see if I had dropped it there. He assured me it would be no trouble at all and added, "Just hold the phone." He was gone so long that I was about to conclude he had forgotten me or on second thought had decided to ignore the request. Then I heard a pleasant voice. "Sorry to keep you waiting, ma'am. I've looked all over the post office and the front sidewalk, but I can't find it anywhere."

Some people seem to have a certain facility for the kindly touch. One isn't surprised at gracious deeds from folk with outgoing personalities. But thoughtfulness from someone we didn't expect to be thoughtful is like the first flower on what has appeared an arid trail.

Teen-agers are sometimes frightened to death for fear their goodness will show! Although they gloss over their good deeds, I have in my memory file many a shining incident from my years as a high-school teacher.

This oblique kindness is one of my most cherished. When I arrived at my classroom door early one morning, I was surprised to find my most uncommunicative pupil waiting for me. Not for the world would this young football player, who went out of his way to appear tough, have had anyone know that he had brought flowers for his teacher. "Here," he muttered, gingerly handing me three of the largest and most beautiful peonies I have ever seen, "you can have these. I don't want 'em."

I go deeper into my file and pull out another prized example of goodness, that of an adult to a child.

The grocer in the little town near which I lived was as jolly and rotund as grocers are supposed to be. He had a chuckle that tickled a little girl's funny bone and a smile that went straight to her heart. His own heart was pure gold, or maybe it was marmalade or candy—something sweet and good, at any rate.

One day when my sister and I went to town with Mother, we surreptitiously took along a basket of pullet eggs. When she took her large basket into the store, we took our small one and set it on

the counter beside her basket.

Mr. Samuel chuckled. "You've brought your produce today, too, I see."

"Mr. Samuel can't buy those tiny eggs," Mother chided.

"Certainly, I can," the jolly grocer contradicted pleasantly. "My little girl will love them. You know we don't keep chickens here in town."

Turning to my sister and me, he asked gravely, as if this were the most important business transaction in the world, "Do you wish to sell your produce or take it out in trade?"

"Trade," we giggled.

"How about a nickel's worth of candy?" (A nickel bought a sizable sack of sweets in those days!)

We were delighted with the candy and even more with the respect Mr. Samuel had shown us. He had treated us as equals!

When I started my file, the thought did not occur to me that it would contain anything more than words and deeds. But goodness doesn't confine itself to boundaries. Sometimes silence is the greatest of all kindnesses. Knowing when to leave something unsaid is as important as knowing when to say the right word. A smile or a hand-clasp can be fraught with meaning.

There have been times in my life when, I am sure, prayers and kindly thoughts went winging up to heaven in my behalf. They had their effect, too, for I have felt "love that passeth understanding"—a sense of comfort that spread over me like a benediction.

Once during a period of great anxiety, I received a letter from a friend who expressed kindness in a particularly subtle way. There was no mention of the succession of deaths in my family, the last of whom, my brother, had gone, like the other two, after a lingering illness. Instead, she wrote me a cheery letter about the beauty of spring in the little city to which she had moved a short time before and about the amusing requests that had come to her as research librarian.

This in itself was thoughtful, but the masterful touch came in the carefully selected stationery, which carried this heading: "He giveth grace. Proverbs 3:34." I added that blessed assurance of supreme goodness to my treasured file along with the human kindness that prompted it.

Teaching

(Continued from page 199)

being studied.

To accomplish this task the teacher may do, indeed must do, many things. First of all, he should tune in with life, the life that students are experiencing. He must become acutely aware of the way they think, the way they feel, the way they behave, and try to determine the why of these things.

Second, the teacher must cultivate his curiosity. Curiosity may have "killed the cat," but it will give life and vitality to the teacher. Curiosity is creativity in embryo.

Third, the teacher should reread nursery rhymes, bedtime stories, and other types of children's literature. This helps in two ways. It provides material with which all students, young and old, are somewhat acquainted. In addition, such an experience will exercise the teacher's interpretive powers. Material such as the "Three Little Pigs" when read with a teaching frame of reference contains a rich source of fundamental, meaningful, and, strange as it seems, currently applicable ideas.

Fourth, the teacher should read current magazines and newspapers—especially the comic sections if teaching younger students—and view a sampling of the TV programs which students watch regularly. He should listen to the music in which young people find interest; the lyrics in popular songs are full of ideas for stimulating discussions.

These and many other ideas, even better ideas which one might think of, can become sources for the perishable product—that product which is so vital to a student's welfare and a teacher's success.

Note: For 21 additional specific suggestions the reader is referred to an article entitled "The Habit of Improvement" by the same author in the December 1962 issue of *The Improvement Era*.

"If my people . . . shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin. . . ."

2 Chronicles 7:14

These Times

(Continued from page 165)

of political leadership. ". . . none should be appointed and chosen by the people of God, magistrates over them, but men fearing God (Exod. 18:21) chosen out of their brethren (Deut. 17:15) saints. (1 Cor. 6:1.) Yes, the apostle makes it ashamed of the church, if it be not able to afford wise men from out of themselves, which shall be able to judge all civil matters between their brethren (v. 5)."

John Cotton further wrote to Lord Say and Sele, "It is better that

THE STORM WARNERS

BY JESSIE CANNON ELDRIDGE

*Something there is that calls
the gulls together,
To fly inland
before a change in weather.
Today may be as yesterday,
fair and fine,
But there they are,
circling in a broken line,
And truly, by tomorrow,
the storm will have begun . . .
Something there is that calls them,
or Someone.*

the commonwealth be fashioned to the setting-forth of God's house, which is his church, than to accommodate the church frame to the civil state." Cotton defended the Massachusetts law requiring that none should be chosen to a magistracy but a church member. Yet it should be noted that Cotton did not argue for combining church and state. Said he, "God's institutions (such as the government of church and of commonwealth be) may be close and compact, and coordinate one to another, and yet not confounded." And in the end he argued, with respect to elections and the franchise, that "these things . . . do not undermine, but do mutually and strongly maintain one another." The three elements "which we principally aim at," said Cotton, are "authority in magistrates, liberty in people, purity in the church." Concluding, he said, "Purity, preserved in the church, will preserve well-ordered liberty in the people, and both of them establish well-balanced authority in the magistrates." John Cotton's church, a single-will church in

Puritan Boston, is today but one of the many churches in Roger Williams' land of religious liberty. Cotton argued that magistrates could be permitted to regulate spiritual sins and that church principles, operating through the magistrates, could make efforts to make the people conform to the more ideal frame of the church. Religious pluralism in America seems to have outrun this. The American multiplicity of strong church organizations, each with freedom of proselyting, has contributed to coordinate group relationships in the system of separation of church and state. The state and its magistrates do not dominate the churches. No church dominates the state, yet the churches play a role in preserving what they see as "liberty in the people" and "well-balanced authority in the magistrates."

2. John Winthrop (1588-1649) presents the problem of the state attempting to execute both civil law and "God's law" as developed by the teachers of the Boston church. In 1637 the General Court, the legislature of the colony over which he presided as governor, enacted one of the first American laws excluding "aliens" from the community. The principle that a person deemed dangerous to the integrity of the community should be excluded therefrom is argued in his *Defence of an Order of Court Made in the Year 1637*. His justification is the right of a political society to its security, its right to exist. Said Winthrop, "If we are bound to keep off whatsoever appears to tend to our ruin or damage, then may we lawfully refuse to receive such whose dispositions unite not with ours and whose society (we know) will be hurtful to us, and therefore it is lawful to take knowledge of all men before we receive them." Further, "It is worse to receive a man whom we must cast out again, than to deny him admittance."

It may seem incredible to us that a group of English settlers in Boston, Massachusetts, in 1637, could become concerned over subversive influence from such people as Ann Hutchinson and Roger Williams! Yet if Boston and Winthrop, graduate of Cambridge University, could be fearful of Mistress Hutchinson and Master Williams, it is understandable why communists armed

with ICBM's and hydrogen bombs are feared.

3. Roger Williams (ca 1607-1684), like Cotton and Winthrop, was also a graduate of Cambridge University. But he was a Separatist rather than a Puritan. On his arrival in America in 1631, although invited to serve as teacher of the Boston church, he declined because the Boston church was unseparated.

We are indebted to Roger Williams for classic expression of the doctrines of freedom of conscience, religious liberty, religious toleration, and separation of church and state. In 1644, in reply to Cotton and Winthrop that the power of the state could be used to interfere with religious conscience, he wrote, "It is the will and command of God that (since the coming of His Son, the Lord Jesus) a permission of the most paganish, Jewish, Turkish, or anti-Christian consciences in worships, be granted to all men in all nations and countries; and they are only to be fought against with that sword which is only (in soul matters) able to conquer, to wit, the sword of God's spirit, the word of God."

During his residence as minister of the Plymouth church, 1631-33, he cultivated friendship with various Indian chiefs. His success in pacifying the Indians in Connecticut and Rhode Island may have influenced his idealism. Yet in the Indian wars of 1675-76, when the town of Providence came under fire, he served as a captain of militia. Whether in the age of missiles and atomic weaponry he would say that "... a permission of the most ... anti-Christian consciences in worships, be granted to all men in all nations and countries; and they are only to be fought against with the sword which is only (in soul matters) able to conquer, to wit, the sword of God's spirit, the word of God," appears on this count doubtful. From the words available in this text, it may be suggested that Roger Williams was a fighter who would prefer to rely on "... that sword which is only (in soul matters) able to conquer ..." namely, the extension of the word of God. But sometimes he could not. That he would undertake to lead citizens of Providence in the Indian wars, in his elderly years, may mark the point.

Against states who impose uni-

formity and the state's religion, Williams' position, taken from his 1644 statement, is well put as follows: "God requireth *not* a uniformity of religion to be enacted and enforced in *any* civil state; which enforced uniformity (sooner or later) is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus and His servants, and of the hypocrisy and the destruction of millions of souls." Williams' argument might run: If

FIRST CLEARING

BY FRANCES HALL

Good land is wrenched from the forest slowly.

Not in one season are the stumps grubbed out,

The long roots pulled, clean furrows laid.

For years the stubborn growth comes back

To challenge ax and hoe and plow.

But that first harvest grown in a field,

That is the one a man remembers—

Planted in rough uneven ground

With the sod not yet quite broken

To the patterns of sowing, reaping.

The beans that climb where the stumps once stood

Bloom rich in June as if they drew on wild-rose roots;

And the pumpkins tilting where a rock remains

Glow like a fresh-washed shirt of sorrel

Thrown on a bush by passing summer.

Sweetest in bin and scented most in mow

Is that first taking from new soil.

The ache of muscle, the lift of back,

The ring of metal on unguessed stone—

All flavor the winter pot that brews

A man's prime portion from his half-won land.

God is not by his nature allowed to exercise such power, then neither should a state.

How do we establish Williams' doctrine of the wickedness of persecution for cause of conscience? by either church or state? In retrospect, Cotton's and Winthrop's side of the controversy may well have to maintain Williams' theory in the long run; that is, the power of the

state has to be invoked to establish a system incorporating Williams' values. "How" is the statesman's task. But this is what Lincoln did.

From Williams' 1644 dialogue "Peace" asks "Truth," "What may the magistrate then lawfully do with his ... power in matters of religion?" "Truth" replies, recognizing the possibility that the magistrate either recognizes and respects a religion as (a) true, or (b) false. Concerning ones considered to be true, he owes "approbation," "countenance," "a reverent esteem and honorable testimony," "personal submission of his own soul ... to the power of the Lord Jesus in that spiritual government," and protection of the "true professors of Christ."

If on the other hand it be a false religion, he only owes it "permission" to exist. Approbation he need not give. But he must tolerate its existence. And this, said Williams, is "according to Matthew 13:30 for public peace and quiet's sake." (Matthew 13:30 concludes the parable of the wheat and tares with Jesus' answer to the servant's inquiry, "Should we go and gather up the tares and burn them?" Jesus replied, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.") Secondly, Williams argued that the magistrates owe protection to all persons, even though they accept "a false worship" in order "that no injury be offered either to the person or goods of any. ..."

Nearly fifty years before John Locke coined the phrase, "life, liberty and property," Williams sets forth a trio of similar values to be protected by government. In a time of fear or a time of faith, it is a standard to which reasonable men may repair. Having early established these political principles in our domestic political literature, it would seem from the additional legacy of Winthrop and Cotton that after the security of the United States, a major objective of American foreign policy could be to establish Williams' principles abroad. Otherwise liberty may not remain secure at home.

ERA OF YOUTH

Left to right: LuJean Jorgensen, Jerry Williams,
Penny Jentzsch, Gayle Johnson, Jim Nebeker

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • March 1966



YOUTH WRITING CONTEST WINNERS
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Look forward to the Memory

by Elaine Cannon

"Remember the time we . . ."

"Do you recall when . . ."

"Last year at this time, I was . . ."

"What is your best memory?"

"Will you ever forget the day that . . ."

. . . and with such prompting, the memories spill forth from a mind full of experiences—experiences that vary with the person and the pattern of a life.

Some memories are tender, treasured; some humorous or humiliating; some meaningless at this later date; some others even better forgotten, but there just the same.

A word, a sound, a song, a fragrance can trigger the recall and awaken images that have long since slept deep down where we live, whether we like it or not!

What will you remember tomorrow of dates and games and winnings and losses, of friends and mere faces, of family and feelings, of service to others, of coming to know God? What will you remember?

Will there be memories that are memorable and gratefully taken out, dusted off, enjoyed, and then tucked away again along the way? Will there, instead, be too many mind-stored happenings in your life that need full courage to forget?

Memories aren't made of big happenings entirely. Memories are surprising, illusive. Who can say what the mind and heart will hoard automatically? The most inconsequential occurrence can warm the soul years later. The craziest kind of encounter, even a questionable thing, can mark the mind forever after. The joys you have possessed are always yours. But so are the pains. A child once defined, "My memory is what I forget with!" Perhaps it could be more truly stated, "My memory is what I go to heaven with."

But we do have some control over our thoughts, over what we choose to commit to memory, over the experiences we have recorded within us. The best strategy we know for remembering the right things is to keep on trying to live the right way. And when it comes to making memories memorable, let's consider the counsel of Mark Van Doren:

"There is one thing we can do and the happiest people are those who do it to the limit of their ability.

"We can be completely present. We can be all there. We can control the tendency of our minds to wander from the situation we are in toward yesterday, toward tomorrow, toward something we have forgotten, toward some other place we are going next. It is hard to do this, but it is harder to understand afterward wherein it was we fell so short. It was where and when we ceased to give our entire attention to the person, the opportunity before us."

The sweetest or the most exciting experience becomes the more memorable when all of our wits are about us, when our senses are awakened and our souls drink in. To "be all there"—to smell, to hear, to note the details, to instruct one's mind to receive the full feeling—is to commit deliberately and indelibly to memory a cherished moment in your life's history.

To look forward to the memory, to the time of recalling at some future date, is what this issue is all about.

Past Present, Is the Future Perfect (A Pro and Con Discussion)

"The present is only understood in terms of the past," someone once said. But does the past have an effect on our future? This is a question that demands one's attention if living the full life, the life of character and worth and achievement, is of interest to youth.

We invited a group of college students to discuss the subject "Does the past have a determining effect upon the future?"

We assigned the young people the sides which they were to speak for. All agreed they could have taken the opposite point of view and could have had just as much to say about it. There is something to learn in what was said.

The Editors



Does the Past have a determining effect upon the Future?

Discussion participants pictured top to bottom are:

Jim Richards, Salt Lake City, Utah
... former British missionary ... electrical engineering student ... student officer.

Ron Rossiter, South Pasadena, California
... political science major ... president, Collegiate Athletic Association.

Elaine Wayment, North Ogden, Utah
... elementary education student ... mixed quartets member.

Rodney Lionel Allen, Rochester, New York
... Northwestern states missionary ... Sunday School teacher ... economics student.

Julia Tall, Rigby, Idaho
... chorister ... master's in business education.

Heather McMaster, Fairbanks, Alaska
... music theory student before her recent call to South German Mission.

(Continued)



PRO

Julia Tall:

I feel that it is through our past experiences that we know how to change our lives so that we will have a better future. We need the past experiences to go on.

It is a wonderful thing to be able to change, but many times we have taken a course in our past that has made it very difficult for us to change, so the paths that we would like to have gone on have been bypassed. Maybe we would like to change our professions, but we have gone too deep in another way, and it would be difficult for us to change. Or maybe we have broken some of the laws of the gospel, and our lives in the future will be affected by these past things. We are going to have to watch our future, watch the temptations that come; and we are going to have to evaluate these by our past experiences. They will determine which paths we take. I definitely think that the experiences we have had in the past will be stepping stones for us, or we can let them be hindrances.

Heather McMaster:

I believe a person is the sum total—his intelligence is the sum total—of all the experiences he has had in life, the knowledge he has gained from his reading, joined with his basic character. A person that hasn't had the opportunity of going to college or high school or even (as so many people in some areas) grammar schools and other schools—how can he even learn ideas?

And how does such a person overcome environment when he hasn't been taught the correct principles? He has no concept in his mind of these ideas as he hears them for the first time and since he has no background and has no way to relate them in his mind, how can he be expected to make a correct decision? You can't tell a person the qualities of virtue and expect him to accept them when he has been raised and brought up differently and been told to live a different way all his life. Yet his whole life is determined by what he has

learned, what advantages he's had, what his background has been.

Jim Richards:

I am defending the point of view that our past does have a determining influence on our future.

A wise philosopher, William James, noted that in Jefferson's play, every time Rip Van Winkle excused himself of a fresh dereliction, he said, "I won't count this time." "Well he may not count it," says James, "and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and his fibers the molecules are counting it, registering it and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in the strict scientific literalness, wiped out." Of course this has a good side as well as its bad one.

By so many separate acts we *become*, perhaps, on the bad side, a drunkard by taking so many drinks; or, on the good side, we become saints in the moral sense, experts, and educated people by so many separate acts.

When Alma was talking to his son Corianton about his repentance, he spoke of the time when people are restored in the life to come. Corianton misunderstood what the word restoration meant, but his father explained to him. He said the meaning of the word restoration is to bring back again evil for evil, carnal for carnal, devilish for devilish, or good for that which is good and righteous for that which is righteous. But he said it is not to take a thing out of a natural state and place it in an unnatural state or place it in a state opposite to its nature. So in order for us to inherit the things we desire in the life to come, we must in this life prepare; we must become righteous now in order to be reinstated into a righteous existence in the life to come. And so in this respect our past does have a determining influence upon what our future will be.

A wise man once said: "*He who chooses the beginning of the road chooses the place that it leads to.*" And "*he who picks up one end of a stick picks up the other.*" Many people in their lives have already picked up one end of a stick and are now suffering for the consequences of those things they have done in the past. Therefore the past does have a determining influence upon what we are now.

Left to right: Heather McMaster, Rodney Lionel Allen, Julia Tall, Elaine Wayment, Ron Rossiter, Jim Richards



Elaine Wayment:

I strongly believe that it is never too late to change. I know it is very hard to change once you have gone on a path a certain way, but I think that most people who discover there is a need for change, and make the change, will be greatly blessed for it. I know I strongly admire someone who makes a great change in his life when he feels it is necessary.

I had a very close friend whose parents were not members of the Church. He was the only child and was not brought up under the circumstances that an LDS person is brought up under, and therefore he did not know of the things we have been taught all of our lives. Through a friend he became converted to the Church and was baptized. After he was graduated from high school he went on a mission. His parents did not support him in this, and he was therefore more or less discouraged by his family, but, nevertheless, this past did not influence his future. He went on and came through as a very successful missionary. He was an assistant to his mission president and was very successful in all he set out to do. When he returned he not only went on to live a better life, he baptized his family and therefore brought many more people into the Church.

Rodney Lionel Allen:

The whole eternal purpose of life is to change, to live under the celestial law, to live true to the commandment given in Matthew, the 5th chapter, the 48th verse, to be perfect as our Father in heaven is perfect. Joseph Smith once said:

"Let us realize that we are not to live to ourselves but to God. By so doing the greatest blessings will rest on us both in time and in eternity."

If we allow depression and discouragement to follow after we have committed sins or acts which bring misgivings, we will not be able to realize our full potential. As we worry about the past we cannot fulfill the future. I myself and people I met in the mission field received a spiritual conversion; we put off sin and the degradation of the world and went forth in the gospel. As we look forward and enter the gate of baptism and realize our potential in accepting Jesus Christ as the Savior of the world, he will remit our

sins. As we read in 2 Nephi, the 31st chapter, verses 17-18:

"Wherefore, do the things which I have told you I have seen that your Lord and your Redeemer should do; for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost."

"And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive."

I think that the eternal purpose of life is to change, and as we change and live the principles of the gospel, we can obtain a perfection and life with our Father in heaven.

Ron Rossiter:

I believe the past does not completely determine the future. In the thirteenth article of faith it says that we hope all things, we believe all things, and we hope to be able to endure all things. It is certainly my belief that no matter to what degree a man may have sinned, he may repent. I believe that the gospel is a gospel of hope—a gospel of love. I believe that in the future a man who recognizes his faults may, through the divine laws of repentance and baptism, change his life. I believe the present and the past do not always tell what the future will be. I believe in a strong hope—the hope that men can overcome weaknesses and that through a realization of their weaknesses they can become more perfect in the future. I believe in a healthy attitude of "hope for the best," no matter what we have done in the past. It seems if we do not hope for the best in the future, we will take the attitude of discouragement which tends to be one of the devil's main tools. I believe that we must not get discouraged. The prime example of this is Abraham. His father was an idolater, but Abraham lived to be one of the greatest prophets that we have ever known. He overcame environment. He overcame his past.

I am a firm believer that God has all power. I believe that God can do anything he wishes to do. I believe that he can influence the lives of each one of us the way that he will. I believe that according to what we do—not because of our past, but because of what we do now and what we do in the future—we will receive the blessings of our Heavenly Father. I believe that God gives life and he takes life away. I believe that he can restore anything he wishes. I don't believe in this old tale that if you pound a nail in a board there is a hole and therefore a scar left forever. God made those elements, and if he says that he can forgive us completely and that he can restore those elements to just the way they were, he can. I believe forgiveness in our lives is forgetting our past. This is part of the plan of repentance.

Does the Past have a determining effect upon the Future?



Will I ever forget?

by Marion D. Hanks

QUESTION: I've been told that God will forgive and forget our mistakes if we sincerely repent? Will I ever be able to forgive myself and to forget?

ANSWER: The Lord has taught us that if we truly repent he will forgive our sins and "remember them no more." Our forgiven transgressions "shall not be mentioned" unto us.

But there remains, in our restoration to wholeness, our need for the forgiveness of others and of ourselves.

Will we ever forget our sins? How can life ever be right if we continue to remember and suffer for our transgressions?

Alma knew about sorrowful memories—and he said a supremely significant thing to his son Corianton:

"And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance." (Alma 42:29.)

Corianton had committed a serious evil and had been sorely rebuked by his father. Alma's loving account of the atonement of Christ—his payment made in advance for our sins—humbled Corianton,

and his father's good counsel set him on the path to restoration. But he still had his bad memories, and the problem of living with them.

Alma didn't promise that Corianton would forget. He taught him how to live with his memories, productively, humbly, continually appreciative for the mercy and long-suffering and forgiveness of God.

"You'll remember your sins," we can almost hear Alma saying. "You probably won't ever forget. But remember in the right way for the right reasons."

Don't let the sorrows that inevitably result from sin disqualify you from your blessings or your contribution. Don't shrivel inside when you hear the pointed sermon or lesson; don't turn from the brotherhood of the Saints or the path of the Lord because you've made mistakes. Don't give up and die, spiritually. Christ "suffered these things" that we might not eternally suffer, on condition of our repentance.

Let your memories "bring you down unto repentance"; let them "trouble you" only with that trouble which will keep you repentant. Remember—in order to keep fully alive the gratitude of your heart for the love of God and for what Christ has done for you.

Remember . . . in the right way for the right reasons.



Until I was twelve...

by Robert G. Crawford

Until I was twelve, my mother's prodding and persuading motivated my activity in the Church. I participated because it was her will, not mine. That year, my thirteenth, her usual persuasion had brought me to our stake quarterly conference. Her persuasion was aided by the thoughts of the visiting General Authority, a man very able to hold the interest of young boys.

Our visitor spoke about the youth of the Church, the youth of nobility. He spoke of a testimony of the gospel, how it was obtained, and what it meant. He spoke of the Spirit and how it could influence a person's life. I had heard others say what the Holy Ghost could do. In fact, in my own way, I had even said what it could do, but I could not consciously ever recollect feeling the Holy Ghost's influence.

As he talked, I listened in a two-fold way. I understood the words he spoke, but more important, I began to understand the feelings

and whisperings I had within me. I felt within an assuring feeling of peace, a calm that made all things other than him and myself oblivious. My heart beat faster. I was quickened by great thoughts and impressions of what the future would bring. Tears came to my eyes, but this time I did not feel ashamed of tears. For once I thought not of baseball, hockey, fishing, and similar thoughts that enter the minds of twelve-year olds. I thought of the image my thoughts and actions gave to God. I considered his contemplation of my image.

I left the conference in a peaceful, happy mood, grateful that my mother had persuaded me to go. I saw greater significance in the Church. I needed less persuasion and soon none at all. I have long since forgotten the words of that day, but never have I forgotten the feelings, the influence of the Spirit, that I consciously experienced and recognized.

Who cares about tomorrow?

by Paul Cracroft

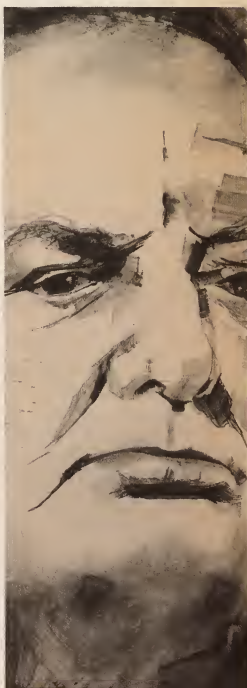
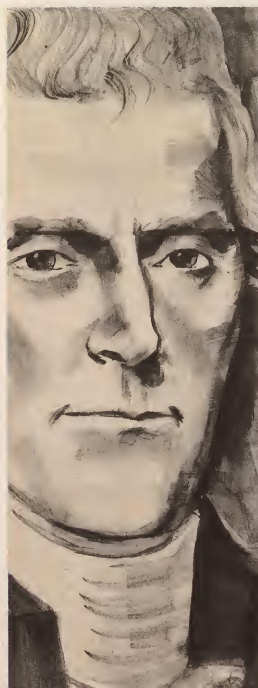
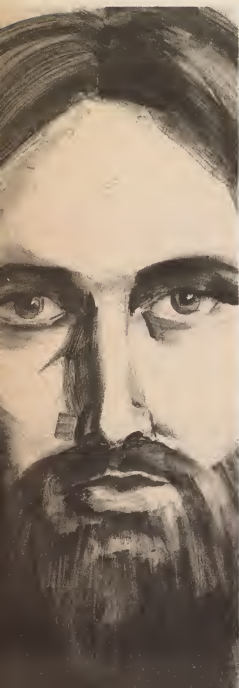
Fortunately, there are those who have thought beyond the mere today of life. Not surprisingly, their concern for tomorrow has, in most instances, made each day of their lives more meaningful. We can look back upon a long and impressive list of men and women who have given unselfishly of themselves to insure a string of tomorrows for us. Let's recall just a few of them.

Some who cared

The world knows no greater life than that of Jesus Christ. So great was his concern for others that today, even among non-Christians, he is the measuring rod of perfection. For each one of us the humble carpenter of Nazareth stretched tomorrow beyond the grave and into eternity.

In Old Testament times there was Joseph, son of Israel, who rose from the depths of slavery to the position of Pharaoh's confidant, temporal savior of his people and head of God's chosen family on earth. If he had not looked ahead to his tomorrows and those of his family and descendants, they would have perished.

Nearer our own time, America owes many of its



tomorrows to the farsighted thinking of Thomas Jefferson. The Declaration of Independence, like Moroni's "Title of Liberty," challenged and encouraged men to assert their God-given freedom.

Other countries where the Church has flourished have produced leaders who, like Jefferson, have worked for rich and happy tomorrows. One is the late Sir Winston Churchill. When Churchill raised his fingers in the defiant "V for Victory" sign, he was not thinking of the terrors of each today but rather the triumphs of each tomorrow.

And in our lives?

Few of us find ourselves in such pivotal positions of leadership as did any of these four men. But our own lives and assignments often take on more meaning than we may comprehend.

The missionary who lives not just for today or for his own "two years in the field," but for the long-tomorrows of church progress, serves with distinction.

The young LDS student who can think beyond the theories of today, knowing that truth may often lie hidden in the mists of tomorrow, can—

without shunning the vast wisdom of man—keep his mind open to the endless knowledge of God. He lives with and profits from both.

The next bullet

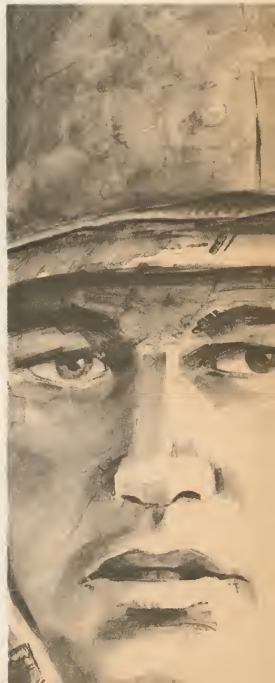
The soldier who knows that there is always tomorrow, even should death ride the next bullet, will convey a confidence and inner strength to those who share his barracks or his foxhole.

The young athlete, businessman, or career girl who refuses to lower standards for the sake of fleeting fame, money, or status is, like Joseph, breaking out of slavery and chaining up the false gods which some live by today.

What's in it for me?

In most walks of life there are many who may ask, when decision blocks the path, "What's in it for me NOW? Who cares about tomorrow?"

History and the future both rise up to remind that **many** have cared about tomorrow. They should, too, if only because God cares about it. And well he should. **He has lent us tomorrow, to polish or to let stand tarnished for all to see.**



It's a HAPPENING



Having a pity party

... for friends
pining over a lost election
or contact lens, a broken leg or
romance. Serve apple cider and
ginger ale in mom's prettiest
goblets. To each glass,
attach a whimsical "toast" to be
read to the "poor pitiful people."



Staging a "Go fly your kite day"

... for school clubs, MIA,
youth missionary committee and
family hour, too. Purchase
inexpensive kites and spray them
bright colors. Party goers make
their own kite tails from colored
rags and dyed twine. Go fly
them. Pretty fun!

Not much to do—not much to remember? Anybody can be around waiting for something to happen. Even a worm. But smart juniors will make memories of their own and some for the crowd, too, by having a **happening**. Why don't you try:



Giving Granny the go-around

... guests wear grumpy gowns (for girls) or western shirt and string tie for boys. Have apple dumplings and buttermilk and good talk while picture pedigree pages are compared.



Making memorymobiles

... memories hang high when a wedding invitation, a snapshot, a program, a corsage ribbon, a souvenir, or whatever is suspended from your ceiling by shades of sewing thread.

Left to right:
Douglas H. Smith
President Stanford G. Smith
Mary Ellen Smith
Richard F. Smith



And a Book of Remembrance was kept

Do you have a book of remembrance?

Do you know who you really are?

Have you found your place on your family tree?

And what of your place in God's great plan for all his children?

Can you turn to a page in your personal record book and trace priesthood line of authority, check baptismal date, read again and again your patriarchal blessing? Can you muse over pictures of ancestors long gone and dream of the faces that will fill the spaces left for posterity of yours yet to come?

A book of remembrance is also an important part of your church experience for reasons we may not yet be able to fully understand. Heavenly Father's rules for his children don't change. Even Adam was required to keep a written record.

"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to

write by the spirit of inspiration;

"And by them their children were taught to read and write, having a language which was pure and undefiled.

"Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

"Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam. . . ." (Moses 6:5-8.)

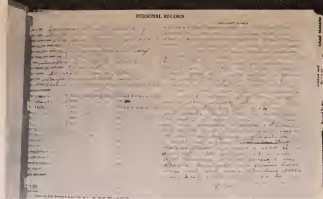
Your book is a book of your generations. An exciting thought, isn't it? You'll want it complete and as perfect as possible. You'll want all the records for which only you can be responsible.

**Here are some things you might include
in your book of remembrance:**

1

A personal record sheet.

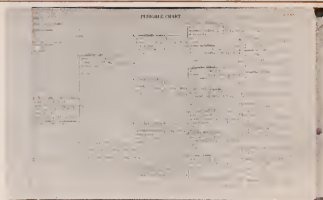
(How are you doing in terms of the heritage you are building for your own posterity?)



2

A personal pedigree chart.

(Get acquainted with great men and women vitally interested in you.)



3

A family group sheet.

(List all the vital facts of family births, baptisms, deaths, marriages, temple work.)



4

A portrait pedigree chart.

(Don't give up too easily on this one. Relatives can be coaxed into looking a little harder for a picture of Great-aunt Somebody!)



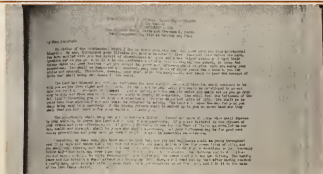
5

Mount certificates, priesthood line of authority.

6

Write a personal history and try to include one from each parent and grandparent.

7

Include a copy of your patriarchal blessing.

Try to remember...

Salutation to the Dawn

by Kalidasa

Look to this day!
For it is life, the very life of life.
In its brief course
Lie all the verities and realities
of your existence:
 The bliss of growth,
 The glory of action,
 The splendor of achievement,
For yesterday is but a dream,
And tomorrow is only a vision,
But today well-lived makes every yesterday
a dream of happiness
And tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation to the dawn.

Check List of Reminders

... to living the
happiest life

The Ten Commandments

The Beatitudes

The Articles of Faith

The Word of Wisdom

The Ordinances of the
Gospel of Jesus Christ

On Acquiring Memories

by Richard L. Evans

And in acquiring memories of our own, and in making them for others, . . . (memories that will let us look unflinchingly into the eyes of every man we meet, and unto Him who is the Judge and Father of us all) . . . there are some kinds of memories we should remember not to make, and some beautiful memories we should remember to make for old age—and for all the ages after—memories written on the everlasting record that would be kindly to recall.

*(Excerpted from "On Acquiring Memories" in From Within These Walls
by Richard L. Evans, Harper & Brothers, Publishers.)*

Getting to know you...



MELANIE McEWEN ... has this to say: "You've heard the statement 'Behind every good man there is a good woman'; well, I know that behind the girl who earns 100 percent awards is a good father. At least this was true in my case."

Melanie ruled as Belle of the Y last year, is a speech winner in 4-H and church competitions, and has been a Primary teacher, a Sunday School chorister, and a stake MIA dance director. As her various honors have come to her, Melanie gives credit to all those who have helped her achieve. "We have a saying in our home: 'Remember, it's the play behind the play that counts!'"



KEITH RUSSELL ... knows all about persistence as well as swimming. He began swimming when he was only four years old and was diving by the time he'd turned six. Even a broken leg and a fractured skull along the way did not keep him from doggedly improving his skill. He has received offers from many great universities across the nation to attend college on swim scholarships, including the US Naval Academy at Annapolis.



PEGGY BOSLEY ... newly named Miss Covina, is a daughter of Dr. and Mrs. James Bosley and famous as a high school song leader, student leader, seminary leader, and an artist model. She is currently serving as a Sunday School teacher in the Charter Oak Ward, Covina, California.



BRENT HASSON ... has walked off with so many scholarships that Mormons in Inglewood Stake are hard-pressed to know what new honor can come to him. They're quietly proud of the church example he sets, too. Brent has been elected a life member of the California Scholarship Federation and has won scholarship awards and certificates of merit from California Board of Education, Academic Achievement Society, Kiwanis Club, and the Sears Foundation. He's an active member of his priesthood quorum and seminary group.

Living in the world without being part of the world

"Would you mind if my husband and I stay close to you at the party tonight?" This question startled me. My husband and I were the only Mormons at a large party. My friend continued, "You and your husband always have so much fun at parties without drinking. Not only do we take cocktails and have morning-after headaches, but we do not have the fun that you seem to have."

My friend wanted a good time, wanted to be "one of the group," but she discovered that a cocktail, taken when not really wanted, was not the answer. Our various business and civic activities brought opportunities to associate socially

with persons not of our Church. Here we found good friends who respected our beliefs and principles. I have learned that you can politely refuse any refreshment and still remain good friends.

This life is a proving ground to determine our status in eternity. To be in the world and not of the world requires definite decisions. Just as each tree must do its own growing, according to its environment, so we will grow in the environment of the standards we set. As we share the gospel truths, joy, purpose, and security will come into our lives.

Ruby O. Haight



(6th in Series)

Sister Ruby O. Haight is presently serving with her husband in Scotland where President Haight presides over the Scottish Mission. Widely known for her graciousness, genuineness, and charm, Ruby Haight has been a "second mother" to many young people, particularly those who were attending Stanford University and who enjoyed the warmth and comfort of the Haight home in Palo Alto, California.

The Last Word

Prayer is not conquering God's reluctance but taking hold of God's willingness.—Phillips Brooks

The four-year-old boy at the dinner table spoke up: "I'm a good boy. I'm eating all of my bread, even the bark."



Want of care does us more damage than want of knowledge.—Benjamin Franklin

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson

All who joy would win must share it,—Happiness was born a twin.
—George Gordon Byron

"Johnny, why did you feed your little sister yeast?" "She swallowed my nickel, and I'm trying to raise the dough."

If a thing is done well, no one will ask how long it took to do it, but who did it.—President John Taylor

The soul is dyed with the color of its leisure thoughts.

A little girl was showing her playmate her new home. "This is Daddy's den," she explained as they entered one room. "Does your daddy have a den?" "No," was the answer, "my pop just growls all over the house."



I never take a nap after dinner but when I have had a bad night, and then the nap takes me.—Samuel Johnson

There is but an hour in a day between a good housewife and a bad.—English Proverb

Three polar bears were sitting on an iceberg. All were cold and quiet. Finally the father bear said, "Now, I've a tale to tell." "I, too, have a tale to tell," said the mother bear. The little polar bear looked up at his parents and said, "My tale is told."

After a day of cloud and wind and rain
Sometimes the setting sun breaks out again,
And, touching all the darksome woods with light,
Smiles on the fields, until they laugh and sing,
Then like a ruby from the horizon's ring,
Drops down into the night.

—Longfellow, "Hanging the Crane"

I firmly believe in Divine Providence. . . . Without God the world would be a maze without a clue.—Woodrow Wilson

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